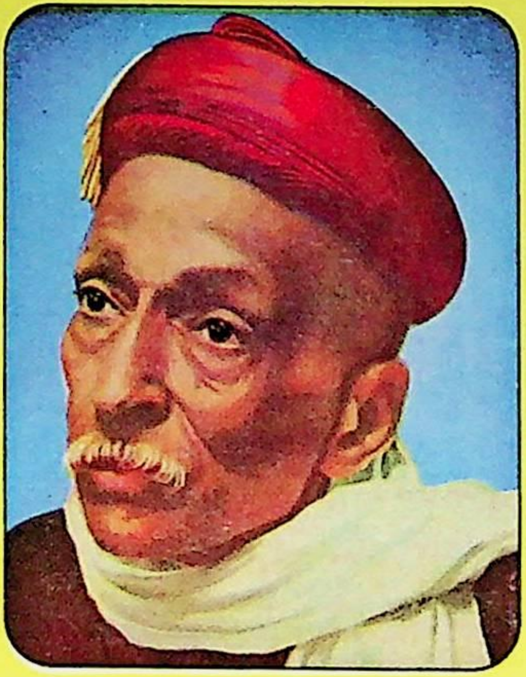
ISSN-0971-927x

7/99

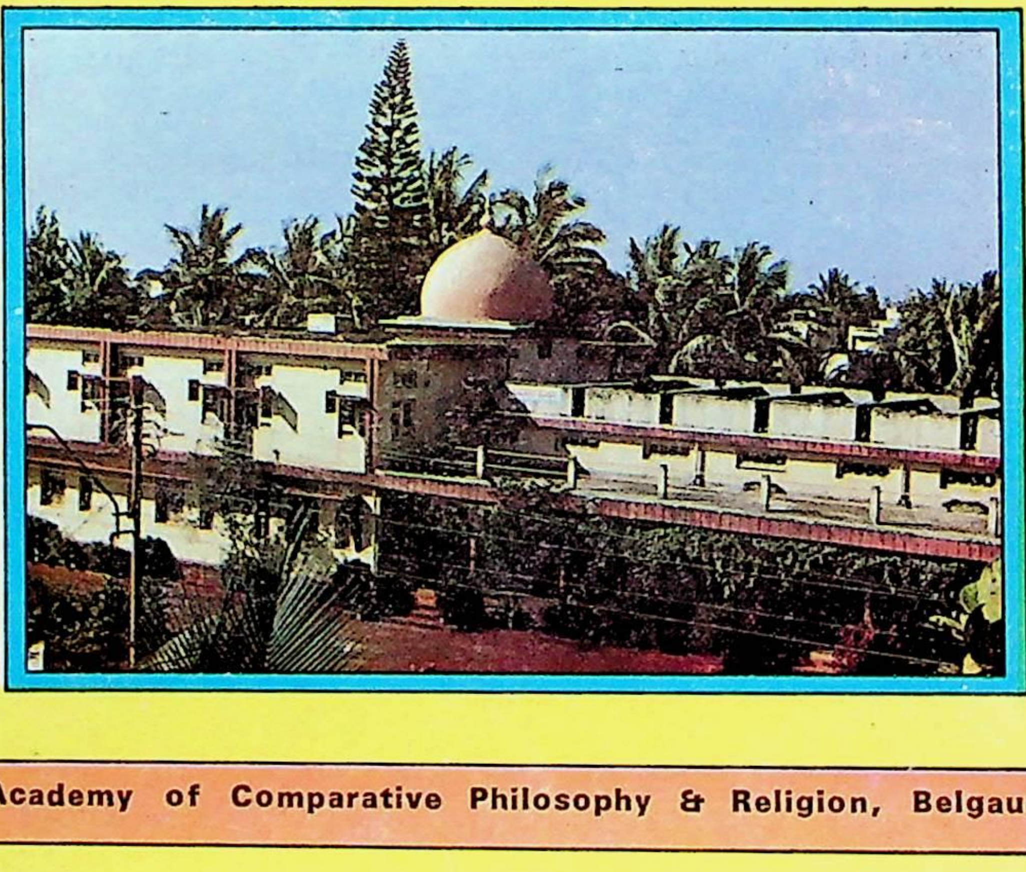


PATHWAY TO GOD

A QUARTERLY JOURNAL OF SPIRITUAL LIFE

DEVOTED TO RELIGION, PHILOSOPHY, MYSTICISM & SCIENCE OF YOGA

Vol. XXXIII **JULY–SEPTEMBER 1999** **No. 4**



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ONE WORLD
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Editor ☎ : (0831) 465701
Shri P. D. Dharwarkar
B.Sc., C.Eng. F.I.E., M.A.S.C.E.
188, Tilakwadi, Belgaum-590006

◆

Publishers : ☎ : (0831) 467231
Fax : 91-831-451584
Academy of
Comparative Philosophy
& Religion
Hindwadi,
Belgaum - 590 011.

◆

Printers : ☎ : (0831) 421029
Swastik Printing Press
Huns Talkies Road,
Belgaum - 590 002.

Articles on related topics, solicited. They should be typed on one side of paper with Double spacing. Views expresed in this Magazine are entirely of the concerned authors.

ANNUAL SUBSCRIPTION

India (Bharat)	Rs.	35-00
Foreign (By Airmail)	US$	4-50

LIFE SUBSCRIPTION ON 10 YEARS BASIS

India (Bharat)	Rs.	350-00
Foreign (by Airmail)	US$	45-00

(ISSN-0971-927x)

PATHWAY TO GOD

A Quarterly Journal of Spiritual Life, Devoted to Religion, Philosophy, Mysticism & Science of Yoga.

Vol. XXXIII No. 4 PRICE : Rs. 10.00
July-September 1999

· Contents :

Prayer 2
Thus Spake Gurudev 5
Editorial : Believing the Unseen 6
A Mystic Cave – K. K. Adkar 11
Consciousness as Reality – Prof. Dr. R. I. Ingalalli 12
Kaivalya Upaniṣad *(Contd.)* – Prof. Dr. K. V. Apte 16
The Grace of the Guru – N. G. Kulkarni 21
Where lies the Divine Wisdom *(Contd.)* – P. D. Dharwarkar 25
The Saint of Umadi's Way of Eliminating Ego of Disciples – Prof. Dr. K. B. Dabade 34
Eternity Compressed in Time : My Reminiscences of Shri Gurudeva – Prof. M. L. Sharma 42
The Never-Flickering Light – Dr. Venemadhava Shastri Joshi 45
At the Doorsteps of the Almighty? – Shrikirshna S. Kelkar 51
Book-Reviews 54
Landmark Judgement 70

PATHWAY TO GOD
(A Quarterly Journal of Spiritual Life, Devoted to Religion,
Philosophy, Mysticism & Science of Yoga.) ISSN-0971-927x
Vol. XXXIII, No. 4, July-September 1999

Editor :
Shri P. D. Dharwarkar
B.Sc., C. Eng. F.I.E.,
M.A.S.C.E.
Phone : 465701

Prayer

ॐ अग्नाविष्णु सजोषसे मा वर्धन्तु वां गिरः । द्युम्नैवाजेभिरागतं ॥

Oh Agni & Vishnu (Gods whose blessings are required for success of a *Yajna* i.e. sacrifice), be together with love (for carrying out the sacrifice). Let our speech grow (in chanting your praise). (We pray you) to present yourselves with all your splendour and preparations for oblations.

वाजस्य मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे
Let all the preparations like rice, ghee etc. be mine
Let the ability for productivity of these be mine
Let my senses be restrained (by religious observances)
Let concentration (on the intention of sacrifice) be mine
Let my urge (to carry out the sacrifice) hold together
Let the ability (talent & intelligence for performing the sacrifice) be mine

स्वरश्च मे श्लोकश्च मे श्रावश्च मे श्रुतिश्च मे ज्योतिश्च मे सुवश्च में
Let my voice be audible & vibrant (for chanting)
Let the verses in praise be mine
Let the ability to listen be mine
Let the power of audibility be mine
Let my sight be powerful
Let my vocal power be sound

प्राणश्च मे उपानश्च मे व्यानश्च मे उसुश्च मे चित्तं च म आधीतंच मे
Let the vital bodily airs of Prān, Apān, & Vyān be mine

Let the breath of life be mine
Let the (unwavering) attention he mine
Let the knowledge obtained by study (be in unfailing readiness) with me

वाक्च मे मनश्च मे चक्षुश्च मे श्रोत्रंच मे दक्षश्च मे बलं चम
Let my speech be sound and clear
Let the mind (concentrated on the sacrifice) be mine
Let my eyes be attentive (on the sacrifice)
Let my ears be attentive (on the sacrifice)
Let alertness be mine
Let the physical strength be mine

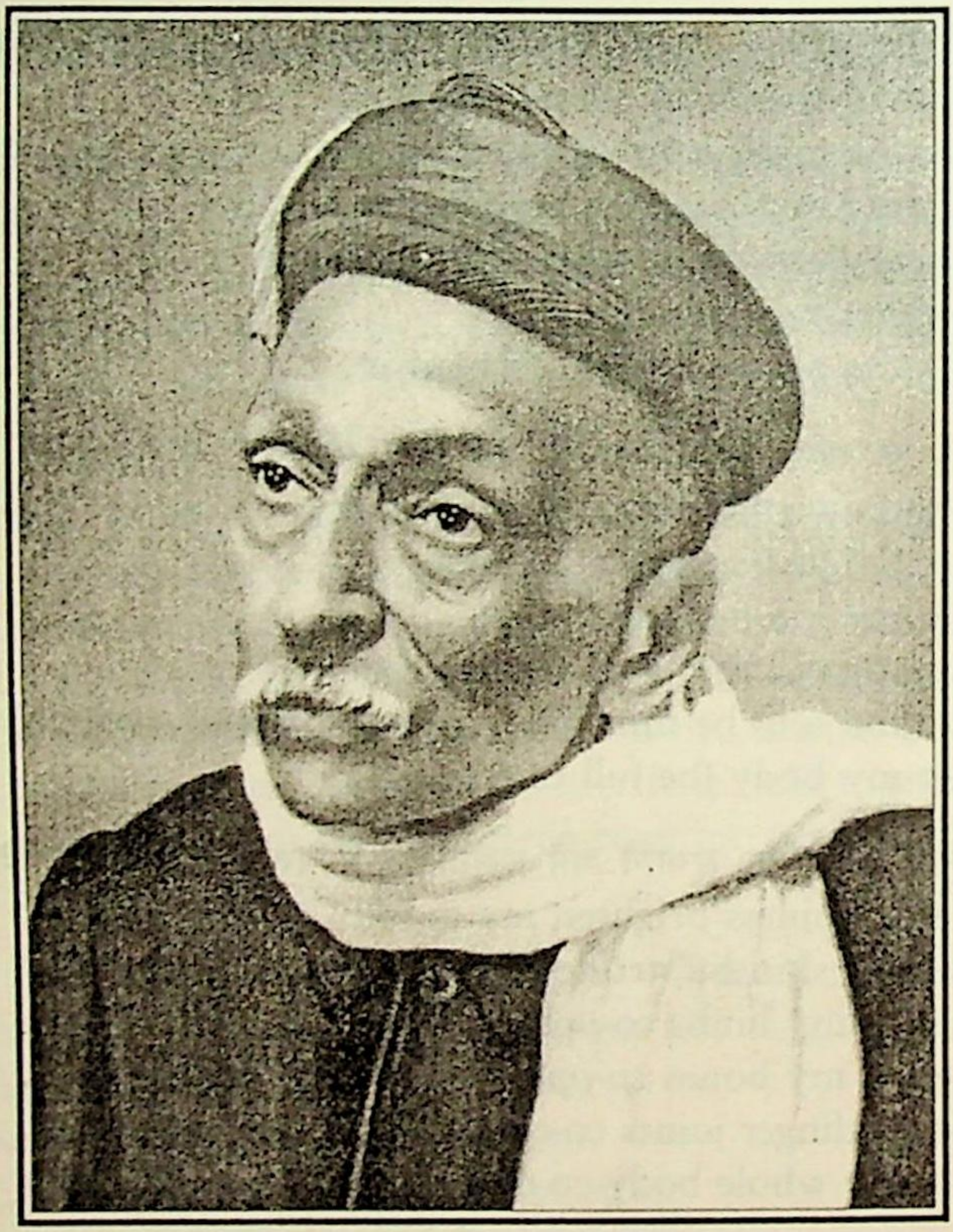
ओजश्च मे सहश्च म आयुश्च मे जरा चम आत्माच मे तनुश्च मे
Let the vigour be mine
Let the lustruousness be mine
Let my life be long
Let my old age be (under my control)
Let the soul be mine (to give me spiritual strength)
Let my body (be full of strength)

शर्म चमे वर्म चमेऽ ङ्गानि चमे ऽस्थानिच मे परूंषिचमे शरीराणि चमे
Let happiness brighten my mood
Let my skin be strong like armour
Let all my limbs co-operate (with my objective)
Let all my bones co-operate (with my objective)
Let all finger joints co-operate (with my objective)
Let my whole body co-operate (with my objective)

(The prayer is for preparing oneself for long spells of sacrifice)

□□

SHRI GURUDEV DR. R. D. RANADE



Birth :
Jamkhandi
3-7-1886

Nirvana :
Nimbal
6-6-1957

Thus Spake Gurudev.....

The first experience..... is a sort of morphic experience. It is called Bindu or Bindule. It might be called the spiritual atom or it might also be termed as 'Spiriton'..... We are now-a-days very familiar with such terms as..... electrons, protons, positrons etc; then why should we not likewise, coin a new word 'Spiriton' for spiritual atom..... Now this Bindule is also described as pearl..... Here the poet, saint Sarpabhusana tells us that we must see a necklace of pearls. We might see pearls seperately or also a neck-lace of pearls..... Then thirdly, the spiritual realiser sees, Pravala or Vidruma, as it is called in Sanskrit..... You might see either corals seperately or creepers thereof. These are some of the varieties of morphic experiences.

- (Pathway to God in Kannada Literature P 232)

❑❑

"You are indeed sitting in a wrecked boat with a hundred holes" says Jnaneshwar, "how can you hope to get comfort on the perilous journey? Life is indeed a fair, where the wares of misery are being spread out and allocated by fate. When you are seeing that a conflagration is surrounding you in a forest, would it not be an act of prudence on your part to get out of it as early as possible ?"

- (Pathway to God in Hindi Literature P 46)

❑❑

EDITORIAL

Believing the Unseen

We are used to the dictum "Seeing is believing" in all our worldly activities. If one believes something not seen, it is likely to be an untruth, a hoax or hearsay. The 'seeing' can be of many kinds. It may be a genuine photograph, an x-ray film, something seen under a microscope or with a telescope, with radio waves, infrared or ultrasonic waves or laser beams. When a physicist, chemist, atomic scientist or an astronomer says that he has seen the subatomic particles, the genetic structure of the human body or happenings on a distant star, we believe in him. With the advance of photographic science & use of computers and satellites, one can photograph the surface of a planet of the solar system, or the surface of the earth penetrating to great depths below the ground or oceans and map the vertical & horizontal cross-sections for study & utilisation in human welfare or for warlike activities. The vast progress of science has lifted the knowledge of the material world to such heights that very soon almost nothing will remain unseen & unknown.

However, though our sages, saints & philosophers have been proclaiming that there is an unseen world beyond the visible world, it has remained invisible except for a chosen few & almost none believes them because "only seeing is believing" and "unseen is not to be believed". According to the ancient Indian sages the unseen world is very much real, visible, imperishable, not limited by time & space, while the visible world is a transient phenomena, limited by time & space, apparent like one's hallucination. The panorama of the unseen world was so much engrossing to them that they directed their thought processes of brain & mind mainly towards unravelling the mysteries of the same.

How the sages & the chosen few could see & experience the unseen world? Gurudeo Ranade also said that you cannot see God with eyes of skin. The unseen world is visible only to the eyes of the subtle body. The sages could transfer their consciousness – their self awareness – from the gross to the subtle body & open the gate–way to the unseen world. They could gain intimate knowledge of the elevated souls, deities, Gods & Goddesses who operate in that world and govern the activities of the visible world along a destined path as per certain cosmic laws. A sage or a Ṛṣi is defined as one who sees the form of God descending before his very eyes. (तत् ब्रह्म स्वयंभु एतान्

ऋषीन् तपस्यमानानभ्यानर्षत् तदृषीणां ऋषित्वम्) They could know the past and future of the human race or even a particular person.

Nachiketa of Kathopanishad is said to have seen Yamā, the God of death, had gone to his abode and conversed with him. Nachiketa, the son of sage Vājasravā could have done so by transfering his consciousness to the subtle body & standing on the threshold to the abode of Gods. All the ancient sages were adept in this art of transfering the consciousness. Swami Vivekanand was not prepared to believe in the presence of God, till Ramakrishna Paramahans gave him a vision of Goddess Kali. Sages, saints like Ramakrishna Paramahans and Gods have the power to transfer a man's consciousness to the subtle body at least momentarily to enable him to see the vision of God. Hence the need for devotion & faith. Ramakrishna is said to have given Vivekanand the experience of the causal body also by a touch of his arm. In the causal body, the subtle body also disappears and what remains is only a sense of existence in total darkness. The Supra-causal body is final merging with the Supreme Self or Brahma-Swaroop.

The sages knew that the initial link between man and God is the mind. Through progress & superelevation of mind, one can come face to face with God. This is possible only through moral & mental disciplines. As the scriptures say every man has four bodies viz. the gross, subtle, causal & Supra-causal and four states of existence viz. the awakened, the dream (or paradoxical sleep), deep sleep and Turyā, the fourth state. The first three states of existence are for the gross body and 4th state called the Turya is for the remaining three bodies, viz the subtle, causal & supra-causal. The problem is that the consciousness or self-awareness of man is only one. It can be with only one body at a given moment. The common man operates in the gross body & the three states of existence. Yogies & Sages, due to superelevation of their mind, can transfer their consciousness to the subtle, causal or supra-causal body & operate in the fourth state of existence i.e. in the world invisible & unseen to the common man. This state is beyond time & space & nothing remains unknown. Man becomes omnipresent & omniscient. The adjective omni-potent is reserved only for The Almighty Supreme Being. The sages could remain in their gross body, transfer to the subtle body whenever there was need for communion with Gods and come back to the gross body. This is the highest state a living man can attain.

This state can be attained by human effort as the sages did, through superelevation of their mind. The first *impediment to progress is the mental block that "only seeing is believing" & "not seen is not to be believed". This mental block is because of man's almost total attachment to wealth, bodily pleasures & possessive ego. So much so, that he has no time nor the inclination to look beyond. He may attend learned lectures, bhajans or worships, but the next moment he is back to the square one. Gita says that all men act like machines controlled by some unknown force.* भ्रामयन् सर्वभूतानि यंत्रारूढानि मायया । *Very few are able to break the mental block to attain freedom of thought with true intelligence to see where the world is going, where it's leading one to and what for. Lateron, comes the detachment from pleasures & worldly activities, fromwhere to step on to the moral & mental disciplines to elevate the mind, leading to the pathway to the highest attainment.*

The first requirement is, ofcourse, belief & faith to goad us to make the effort, that will lead us to success.

□□

"I am tired of teaching the world. People have remained listless and indifferent, in spite of my repeated efforts to better them." (Says Saint Ramdas). Who will not recall Mahatma Gandhi's utterances in this connection towards the end of his career ?

- Gurudeo Ranade

in Pathway to God in Hindi Literature P. 26

A Mystic Cave

While my mind was immersed,
In deep meditation,
I found myself in a Mystic cave,
Trodding my way,
In search of my Lord,
The Lord of the Universe.

The cave though lit,
With lights so dim,
The path under my feet,
Could hardly be seen.
But suddenly the lights brighened,
And I found myself at journey's end.

Oh ! How blissful it was,
To find my Lord,
Seated Himself in my holy heart,
Reflecting His eternal light,
on the entire creation,
Of this blessed universe !

I mused myself,
At this blessed experience,
Of finding Him in my heart alone,
And whose blessed vision,
thrilled my heart,
The abode of His Eternal Self !

- K. K. Adkar

□□

Consciousness as Reality

1. The classics of Upaniṣadic philosophy is structured in the doctrine of knowledge of self. Normally self-knowledge is generated by means of *mahā-vākya* (great scriptural sentence) like *"prajñānam brahm"* (consciousness is reality). This great saying is stated in the Aitareya Upaniṣad (III.I.3.) of the Rg-Veda. The author of the Upaniṣad has formulated the mahāvākya : prajñānam brahm' in conjunction with similar statements namely, 'prajñā-netro lokaḥ' and 'prajñā-pratiṣtha'. According to the Upaniṣadic text (III.1.3.), the Brahman as the comprehensive reality consists of gods, the five elements: earth, water, fire, air, space and all living creatures. All these have consciousness as the giver of their reality, all these are impelled by consciousness, the universe has consciousness as its eye (sarvaṁ tatprajñā-netram prajñāne pratiṣtitam prajñā netro lokaḥ). It is necessary to understand the significance of the text by means of Śri Śaṅkara's commentary. The self which is essentially consciousness and it is brahman who exists in the sum total of all the bodies. He is the power of action and knowledge in the individuals. Whichever is moving on feet, whichever is flying in the sky and whichever is motionless; all that is without exception, is prajñānetram, that is made to exist by consciousness. Etymologically (the phrase being derived thus) : Prajñā is consciousness that is the same as brahman; netra is that by which one is impelled to one's natural activity. Thus, that which has consciousness as

the giver of its substance or as its impeller is prajñānetra. Further, on consciousness it is established (prajñāne pratiṣṭitam), that is to say, it is supported by brahman. Accordingly, entire universe has got consciousness as its eye, netra as the source of revelation. Prajñā, consciousness is the ground or support of the whole universe. Therefore consciousness is brahma (prajñānam brahma).

2. However, brahman, by nature is free from all distinctions due to the limiting adjuncts. That entity is also known as God who is omniscient and the controller and guide of the universe. Brahman gets the respective names and forms as conditioned by the divergent bodies.

3. Each individual is characterised by consciousness. There are many names of consciousness according to the Upaniṣad (III.1.2.) : It is the intellect, the mind, sentience, secular or phenomenal knowledge, sense perception, thinking, memory, ascertainment, resolution etc., are the names of consciousness (prajñānasya nāmadheyāni). On Śaṅkarācārya's unified analysis, that very thing, that is, but one has become multiformed. "Through this single internal organ, as transformed into the eye, one sees colour; through this transformed into ear, one hears; through this, transformed into the sense of smell, one smells; through this transformed into the sense of taste, one tastes; through this very one, in its aspect as the organ of deliberation, one deliberates... Therefore this is the one single organ which acts with regard to all objects of senses, so that perceiver may perceive everything". Further, it is made explicit that the functions of that inner organ with regard to internal and external objects also functions as witness consciousness, that is to say that consciousness by nature exists in the midsts of limiting adjuncts, viz., the internal organ. Thus cognitive activities are based on consciousness.

4. Accordingly the knolwedge generated by means of the mahāvākya : prajñānam brahm implies the qualitative identity of individual consciousness with universal consciousness which is the essential reality of the universe.

5. Modern view : Normally a mahāvākya is considered to be akhandārtha-bodhaka-vākya which is a form of identity and it is also indicative of undivided Absolute-being. Accordingly analysis of mahā-vākya ought to be different from ordinary cognitive sentences having subject and predicate as the main components. However, there are some sentences which cannot be expressed in subject-predicate form which is based on substantive-adjective relation (uddeśya-vidheya-sambandha or viśeṣya-viśeṣana-sambandha). Identity statement like "Morning star is Evening star" consists of two names of the same planet, Venus. Even after interchanging the positions of the terms in the sentence, the meaning remains the same. Traditionally, sentences expressing true identity containing single object of thought is illustrated by an empirical identity sentence : "This is that Devadatta" (saḥ ayaṃ devadattaḥ). Analysis of this proposition reveals that the expression "this" means "as determined by the present time and space" as seen in the present context and the expression "that" stands for "as determined by some past time and space". Apart from an apparent incompatibility between the two expressions "this" and "that" the same individual Devaddatta is considered. Consequently the proposition turns out to be true by virtue of sustantive Devadatta in the identity statement. Similarly in case of the mahā-vākya "Thou art that" (tat tvam asi), "thou" denotes an individual consciousness while "that" means universal consciousness and consequently essential identity between individual and universal consciousness is to be found by deducting contingent elements related to the individual and the universal. In case of the mahāvākya "prajñānam

brahma" (Consciousness is Reality), the term "prajñāna" denotes the totality of consciousness and the term "brahma" stands for the existence. Brahman as the spiritual reality implies integral existence which is necessarily consciousness. Thus consciousness is invariably related brahman and the mahāvākya is usually called as lakṣaṇa-vakya (sentence of definition). Since consciousness is the essence of reality, the mahā-vākya : "prajñām brahma" functions as essential definition of brahman.

6. Conculsion : The mahā-vākya "prajñānam brahma" (consciousness is reality) provides a plausible framework for integral understanding of the universe which is the totality of facts, individuals and events. Eventhough the spirit of modern scientific inquiry aims at deeper understanding of particulars in order to incorporate in a system, the mahā-vākya implies value oriented understanding of the phenomena. Since prajñāna implies awareness of moral values and facts, it is necessary to give importance to ethical and scientific elements in global culture.

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- Prof. Dr. R. I. Ingalalli
Department of Philosophy
Karnatak University, Dharwad-580 003.

❑ ❑

Kaivalya Upaniṣad

There are many works that go under the name Upaniṣad. Some ten to fourteen works out of them are considered to be ancient ones, while the others are taken to be later Upaniṣads. Kaivalya Upaniṣad is one of the later Upaniṣads. It belongs to Atharvaveda, and it emphasises the doctrine that the individual soul is the same as Brahman, the ultimate reality.

The title Kaivalya Upaniṣad

The word Kaivalya is derived from the word "Kevala" (=only one); it here means liberation from the shackles of birth and death. Obtainment of Kaivalya in Vedanta philosophy is nothing but the securation of the ultimate reality Brahman, and the latter means to become Brahman, to become identical with Brahman which is the only one (Kevala) ultimate true principle.

The word Upaniṣad is generally taken in the sense of a secret doctrine.

Thus the title Kaivalya Upaniṣad means the secret doctrine concerning the emancipation which means to become the same as Brahman.

Form and Arrangement of Kaivalya Upaniṣad

Kaivalya Upaniṣad has been printed in the collection of Upaniṣads published by Nirnaya Sagar Press. Some portion of Kaivalya Upaniṣad is in prose, while the remaining portion is in verse. To wit : The very first sentence namely "Athāśvalāyano..... tyovāca" from the First Section is in prose. So also the lines "yaḥ śatarudrīya........ sakṛd vā japet" from second section are in prose. The remaining portion is in verses.

In the printed edition of Kaivalya Upaniṣad, the number of verses is given as 24. But it must be noted here that the first line[1] of second section is actually in verse, and it can be taken to form a part of Verse No.23 given in the First Section.

Further, Kaivalya Upaniṣad in Nirnaya Sagar edition is divided into two sections (khaṇḍa). But this division is artificial; for as mentioned above, the first sentence in the second section is really part of Verse No.23 occuring in First Section.

Subject-matter of Kaivalya Upaniṣad

Kaivalya Upaniṣad begins, by saying that a certain person named Āśvalāyana approached Parameṣṭhin Prajāpati, and requested him to expound the lore of Brahman. Then Prajāpati explains to him the lore of Brahman. This can be taken to mean that a spiritual teacher is explaining to his disciple the knowledge about Brahman, the ultimate reality. And that Brahmavidyā is contained in this Kaivalya Upaniṣad.

Prajāpati says : "A man becomes emancipated, when he knows" ⟜ I am Brahman". (Verse 17). This Brahman is thus described :-

Brahman/Parabrahman also called Paramātma (St.16) is the ultimate reality. It is eternal (St.16). From it proceed five elements like Sky, Air, Fire, Water and Earth, and also (the physical bodies), vital breaths, mind and all sense-organs (St.15). It is the source/cause of Brahmadeva (St.16) who is popularly taken to be the creator. It is foundational or basic to the world; it is also the Self of the world (St.16). It is devoid of dust; it is very pure, devoid of grief, unthinkable, unmanifest, of infinite forms, very calm/peaceful, and it is immortal (St.6). It is without beginning, middle, and end, is all-pervading, is of the form of sentience and bliss, and miraculous. It is the cause of elements or being. It is allwitnessing and is beyond ignorance/Nescience (St.7). Whatever is, is identical with Brahman (St.8-9). Everything springs from Brahman, Stays and also perishes therein (St.19). It is more subtle than the subtle (St.16), smaller than an atom and greater than the great. It is the same as the Ancient Person (St.20). Though Brahman has no sense-organs like eyes, ears, etc. still it sees, it hears, it knows everything; but nobody knows it (St.21). Brahman is different from all things in the world (St.22-23A). This Brahman itself is sometimes named as Śiva (St.6) or Sadāśiva (St.18). Individual soul is the same as Brahman (St.16); he is identical with Sadāśiva who is sentience only. When the individual soul realises his identity with Brahman, he secures Kaivalya i.e. he becomes the same as Brahman (St.24).

Then the Kaivalya Upaniṣad describes the experience of the man who has realised his identity with Brahman. Further, it is said that one who knows himself becomes Brahman. Then the empirical result of the knowledge of Brahman is related. And then Prajāpati concludes by saying that knowledge is the only means of liberation.

● ● ●

Now is given the Sanskrit text of Kaivalya Upaniṣad, with its translation and explanation.

Text, translation and explanation

ॐ अथाश्वलायनो भगवंतं परमेष्ठिन मुपसमेत्योवाच ॥

Om. Once Āśvalāyana approached the Highest God - Parameṣṭhin –, and said to him.

Expl. :- The letter Om at the beginning is employed for auspiciousness.

Āśvalāyana is the name of some person who wants to know Brahman. So he approaches Parameṣṭhin, because the latter knows the lore of Brahman. This is in accordance with the ancient practice namely a disciple desiring to know something modestly goes near a teacher who knows that matter. Thus Āśvālayana who wanted Brahma-vidyā approached Parameṣṭhin. This Parameṣṭhin is none other than Prajāpati or Brahmadeva as is clear from Stanza No.2.

अधीहि भगवन् ब्रह्मविद्यां वरिष्ठां
सदा सद्भिः सेव्यमानां निगूढाम् ।
यथाचिरात् सर्वपापं व्यपोह्य
परात्परं पुरुषं याति विद्वान् ॥१॥

O revered Sir, teach (me) the lore of Brahman which is the best (of all) (=supreme), which is always resorted to by good men, which is secret, and due to which (its) knower in a short period goes to the Supreme Person that is superior (to all), after shaking off all sins (I).

Expl. :- Lore of Brahman (Brahma-vidyā) means the knowledge about Brahman.

In this stanza, Brahman is said to be Supreme Person i.e. Supreme Self (Paramātmā).

Here Brahma-vidyā is described thus :- It is supreme, because it is related to Supreme Brahman, and also because it leads to the highest/supreme goal of human life namely salvation. It is said to be secret for two reasons : (I) It is not openly exhibited in any market-place. (2) It is to be confidentially communicated to either one's own son or a reliable disciple. Further, this Brahmavidyā is always resorted to by good men who want to secure salvation.

A knower of Brahman goes to the Supreme Self i.e. the Brahman. This means, as is clear from stanzas 20-23, that the knower of Brahman himself becomes Brahman. And this is possible, only when his sins have been destroyed.

तस्मै स होवाच पितामहश्च
श्रद्धा-भक्ति-ध्यानयोगादवैहि ॥२॥

And then Pitāmaha (=Brahmadeva) said to him, "Know (it) by means of faith, devotion, and meditation" (2).

Expl. :- A spiritual aspirant who wants to know Brahman must have certain qualifications which are stated here :- In the first place, faith is essential. One must believe in what the teacher says. If one doubts whatever the teacher says, then how can he obtain the knowledge ? Hence Bhagavadgītā has stated - "A man with faith obtains knowledge" (śraddhāvān labhate jñānam). Further, devotion is necessary for knowledge. Moreover, meditation is to be undertaken by a man who has faith and devotion. Constant meditation (nididhyāsa) brings about the realisation of Brahman. Thus knowledge of Brahman is to be secured through faith, devotion and meditation.

(To be continued.....)

- Prof. Dr. K. V. Apte

Yajurved Apartment, ST Colony Road,
Vishrambag, Sangli-416 415.

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> *A room may be full of diamonds, but the owner must not open it from time to time. It is only when a great Jeweller comes, that the value of the jewels may come to light.*
>
> **- Kabirdasa's Doha**
>
> in Pathway to God in Hindi Literature P. 396

The Grace of the Guru

Way back in 1956 when I was a student in S. P. College, Pune, I received a letter from my father asking me to rush to Jamkhandi for participating in the sacred function of honouring His Holiness Shankaracharya by worshipping his feet. I replied to him expressing my inability in view of the forthcoming examination and the hard work necessary to get through the examination. After the examination and the submission of necessary tutorials, the session came to an end and the college was closed for summer vacation. I returned to Jamkhandi. Then the thought began to pinch me that I missed the Darshan of His Holiness. The long vacation proved quite boring. Early one morning, I casually visited my child-hood friend, Shri Bhimarao Nagesh. Over joyed by seeing me, he took me out for a walk when we would freely talk. Reminiscing the childhood days and exchanging pleasantries we just took our favourite route - the road leading to Ramatirtha. Ramatirtha at Jamkhandi is a sacred spot which enshrines the deity the Holy of the Holies - the titular deity of the erstwhile royal family of Jamkhandi. It is a lovely place overlooking the calm and crystal clear waters of a tank, called Pushkarini. Behind the Ramatirtha temple, is situated the majestic palace of Patwardhans, the princely family of Jamkhandi.

Our endless talk led us to the vicinity of the palace. As it was nearing midday, I suggested to my friend, that we should return home. "No", he said; "I learn that a great man is in the near by Ganapati temple. Let us wait and watch". "Alright", was my reply. A great many people were walking in and out of the temple. They were calm and quiet and bore a dignified demeanour. They were talking, but in such a low tone as not to disturb any one. Their quick movements first amused me; but the seriousness with which they were carrying on their activity impressed me. Our curiosity increased when we witnessed the scene. Overcome by an impulse, we just pushed the door of the temple and went in. It was almost a gate-crash. The big bang of the pushed door was a sure sign of our truant nature. A lean person - all grace and diginity - cast his glance at us. We were stunned by the piercing gaze, and stumped to the ground. My respect for the charismatic personality increased, and I humbly saluted him in the heart of my hearts. At that very moment an elderly gentleman approached us and asked : "Do you also want?" Imagining that it should be some Prasada like fruit or some sweet, I immediately replied : "Yes, Sir,". "Will you kindly intimate to me your name and your favourite deity?" He noted down the details of my reply on a piece of paper and repeated the same exercise with my friend. Thereafter, he put the jottings before the frail person sitting on the left side who nodded his head in assent and lisped a few words inaudible to us. The gentleman then led us to the sanctum sanctorum of the temple and initiated us into spiritual life by communicating to us the divine name on which were to meditate. Horripilation and perspiration gripped me.

Returning home, I started narrating the incident to my father who cut me short and said : That great man is Gurudev R. D. Ranade, the illustrious philospher saint. He hails from Jamkhandi. He has come here to respect the sentiments of Jamkhandi people who want to celebrate his Amrit Mahotsav.

The whole day I experienced inexpressible joy and was full of enthusiasm though I could not understand the cause of either.

Gurudev Ranade during his visit to Jamkhandi, used to go in the evenings to the residences of his brother-disciples where there would be Satsanga - Bhajan and Arati. I made it a point to visit such places and have his Darshan. His very sight filled me with awe and wonder.

The vacation over, I returned to Pune to continue my studies. The college atmosphere and city life almost eclipsed my erstwhile Jamkhandi days which were full of sweetness and light. After my college education, I searched for a job which I secured. Marriage followed; and eight or ten years rolled by.

It may be in 1965 when I was transferred to Ratnagiri. A dire sickness fell upon my third daughter. The high temperature did not come down. All remedies failed. The child became serious; it was about 8 months' old. Due to unbearable pain, the child was in great agony and was crying piteously. The malady could not be diagnosed by the doctors. The child's incessant and loud crying made us very nervous. Again, we approached the doctor. He examined the child, but silently walked out. Before leaving the premises he told some thing to the neighbours in a low tone. I became more nervous. The neighbours came and started consoling, us. My wife became more worried. To comfort the crying child, she took it in arms and started pacing up and down the room. The high temperature persisted as also the crying of the child. After a while, she gave the child to me and said in utter desperation : "I cannot stand the agony of the child." I took the child and broght it to the drawing room. It appeared that the child was experiencing excruciatury pain. At that moment, my glance fell at the large photo of Gurudev hanging on the wall. Immediately I implored him : "Sir, kindly come to my rescue and save the child. You are my only refuge." In utter desperation I placed the child on the floor below the photo and stood afar. Within a fraction of a minute, the child abruptly stopped its heart - breaking crying and closed its eyes. I surmised that the inevitable had happened and that the child had departed. Being unable to bear the tragic sight, I lifted the child from the floor and placed it in the cradle in the sleeping room and covered it with a thick chaddar. I repaired back sadly to the drawing room and started pondering over what had happened. I did not inform this to my wife fearing that she would enter into a loud wail.

After 15 or 20 minutes, my wife came and asked : "Where is the child ?" Without looking at her I uttered in a dismal voice : "It is in the cradle." She went in and cried out: "Come immediately". I grew more panicky and hesitated to go inside the room. She once again shouted : "Please come immediately". I went in. Touching the child she exclaimed : "Look here; the temperature has receded. The child is profusely perspiring", I could not believe my eyes. I saw the child sleeping peacefully. After a while, it opened its eyes. Our eyes were full of grateful tears to Gurudev's healing blessings. I rushed to the drawing room and stood before Gurudev's photo. Words of gratitude flowed from my mouth for his saving grace. Suddenly I remembered the day when he had cast his glance at me in 1956 and had initiated me into spiritual life. Even now, whenever I see my daughter, I am reminded of his abounding kindness. Though I do not deserve, he has been ever merciful to me. Blessed be His Name.

- N. G. Kulkarni

Plot No.11, Sai-Vihar Apartments,
Opp. Maharashtra Bank, Near Petrol Pump,
Talegaon Station, Dist. Pune-410 507.

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Bhagwadgeeta & its exposition by Sant Dnyaneshwar

Chapter XV पुरुषोत्तम योग

Where lies the Divine Wisdom

(Continued from last issue)

Now I will tell you the characteristic qualities of these two persons, viz the Kshar purush & the Akshar purush i.e. the perishable & the imperishable or changeable and unchangeable. As a matter of fact, both the names belong to the Pure Supreme Spirit. All the creations of Maya i.e. Nescience from the ego of the mind to the smallest blade of grass are perishable. When the Supreme Spirit takes on these attributes, it is known as "Kshar Purush". All the creations the biggest or the smallest, moving or non-moving, whatever can be perceived by the mind & the intellect, what is formed out of the main constituents (earth, water, air, light & sky), attaining the tri-gunas of Sattva, Rajas & Tamas, take the form of bodies, which are like gold coins coming out of a mint & with which Time plays the gambling game, is known as worldly life. All these things are imagined by the ignorant intellect out of Nescience (Maya). The same is described by me earlier in this chapter by means of the tree with roots upwards & branches below. The Supreme Self sees all these gross forms & shapes as places of abode for it to reside. Like a lion seeing his image in water of a well & jumping into it imagining another lion is inside or the image of the sky is seen in a lake which itself exists in the space of the sky, The Supreme Spirit, though One, attains duality due to the attributes it takes on in various shapes & names as its abodes. The Supreme Spirit goes to sleep in these abodes due to the delusion of duality. In this way, The Supreme Spirit enjoys actionless deep sleep in this world and in a dream assumes all the differentiations of wife, children, wealth, names, colours etc. The Spirit, though originally eternal & Supreme runs after various forms of worldly life & heavenly happiness. It is then called "The Kshar Purush", the changeable entity, what the world calls as the individual self, which occupies a body, has a resultant ego & whose existence is momentary.

Now let us talk about "The Akshar Purush". That nescience (माया) or ignorance which cannot be destroyed without true knowledge is called "अक्षर" not perishable or changeable. The Supreme Spirit which takes on the attributes of Maya is known as "Akshar Purush". The Supreme Spirit and Maya is interposed with ignorance, which acts as a medium between the two. The state of the Supreme Spirit as perceived by discriminative intelligence and that of duality due to attributes of Maya is interposed by the Akshar Purush & hence it is the middle state.

When one moistens clay with water, makes a lump & then proceeds to give a shape of say a pot, the state of lump between the clay & the pot can be described as similar to that of Akshar Purush. When the lake becomes dry, there is neither water nor wave; but there is a middle state without waves. The state of deep sleep between the state of awareness and that of the dream is "Akshar". The new moon when it has waned completely but has yet to start growing the first crescent i.e. "Akshar". The state between pure knowledge and ignorance is called "Akshar".

When the Spirit takes on the attributes but the attributes themselves become silent then that state is known as non-menifestation or the seed state, which is same as the state of deep sleep of complete ignorance between awareness and dream. The states of awareness or dream are named as states of manifestation or fruition (as compared to seed) or the states of play of the Supreme Spirit. The deep sleep of total ignorance is the "Akshar State". Unless the Supreme Spirit comes in contact with Maya, the activities of the world remain dormant.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥१७॥

But the Supreme Self is other than those described above. He is described as the Highest Spirit in the Vedas, that Supreme Self, the undying Lord, who enters the three worlds and sustains them.

Sant Dnyaneshwar explains -

The knowledge, under the garb of Nescience, creates the states of wakefulness and dream, which merge in that deep ignorance that gets immersed in the true knowledge of Realisation; which does not continue its existence, like the fire that burns the wood and after the wood is burnt, itself disappears. Thus, the true knowledge only gives awareness of the nature of Brahman. Oh Arjuna, that entity of which only the awareness remains, is the Supreme Self, The Uttam Purush, which is the third, apart from the two viz. the Kshar & the Akshar Purushas.

Oh Arjuna, just as the awareness of the wakeful state is different from the deep sleep or the state of dream; just as the sun is different from the mirage or the sun's rays; similarly, the Supreme Self, The Uttam Purush is different from the Kshar or Akshar Purushas. Just as the Fire, potentially dormant in the wood is totally different from the wood, likewise, the Supreme Self is different from the Kshar & Akshar states of the Supreme Self.

When, at the time of Deluge, the limits of oceans disappear and there is no separate existence of rivers and streams; When there is no awareness of either the deep sleep or the dream or the wakeful state; Just as the severe brightness at the time of total destruction of the world, does not make any sense of day and night; when duality & non-duality, existence and non-existence become meaningless and the mystic experience of Reality itself gets confused, at that time whatever fundamental principle that remains, understand the same as the Supreme Self, the Uttam Purush, the Undying Lord, The Self beyond everything.

But, Oh Arjuna, all this talk takes place when one is in one's individual Self. It is like a man standing on the shore and proclaiming he has drowned in the sea. Similarly, Oh Arjuna, until the Vedas stand on the shore of the thought processes, they have the ability to talk about both sides of the shore. Understanding that both the Kshar and Akshar belong to the same side of the shore, the Supreme Self is called the Par-Atma, the Self Beyond. As a matter of fact, where words fight shy of expression, knowledge disappears and all activities stay motionless, that place is the Abode of the Supreme Self, where the ego that "I am Brahman" quietens, where the speaker becomes the speech & where the seer & the scene both disappear.

The rays that traverse between the moon and its image in the water cannot be wished away though not seen. The fragrant scent between the flower and the nose exists though not seen. Likewise, when the seer and the object being seen both vanish, who will say that they existed? However, to become aware by experience, is their existence. The Almighty who illumines everything without Himself getting illumined; who sustains everything in the world without Himself being sustained, stays on His own identity, not perceived by others.

He is the sound that gives one the power to hear the supreme divine sound (नाद ब्रह्म). He is the original flavour that bestows flavour to all things. He is the Bliss that gives one power to enjoy the Supreme divine bliss. Who is the last word in Perfection; who is the Supreme, superior to all beings; Who is the Brightness of the bright; Who is the nothingness when unmanifest; who is afar when manifest and also beyond when everything is merged. What to say but to convey that he is aloof & far away from everything. Just as a sea-shell is not silver, but appears so to an ignorant man. Gold in the form of ornaments appears not as gold. Same way, He sustains the world, though not Himself in it. Is there any difference between the waves on a lake surface & water? Same way, the existence of the Lord is not separate from the world. Oh brave Arjuna, He who is the cause for expansion & contraction of the Universe, as moon is the cause for the low and high tides of the oceans. He does not undergo any change during the creation of the world, nor does He go anywhere when the world disappears on deluge. The sun does not undergo any change due to night or day. Same way, He is neither anywhere, nor everywhere, nor disappears on deluge. He is alone like Himself and can be compared only with Himself.

यस्मात्क्षरमतीतोऽहमक्षरादपिचोत्तमः ।
अतोऽस्मि लोकेवेदेच प्रथितः पुरुषोत्तमः ॥१८॥
यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
ससर्व विद्भजति मां सर्वभावेन भारत ॥१९॥

As I surpass the perishable and am superior even to the imperishable. I am celebrated as the Supreme Person in the world as well as the vedas.

He who knows Me, without delusion, as the Supreme person is the knower of all knowledge and worships me with all his energies directed only towards me.

Sant Dnyaneshwar explains -

Oh Dhananjay, He who is self-illumined, is without a second and is beyond both the Kshar & Akshar, is known to Vedas & the world as "The Supreme Person".

Oh Arjuna, only those who experience the dawn of Real knowledge, know me as The Highest Person. Just as when we become awake, the appearance of dream goes away, after the dawn of knowledge, the whole world appears meaningless. When we first see something like a snake and then realise it is only a garland of flowers, the appearance as a snake vanishes. Similarly, when those who have realised me as The Supreme Person, the world appears to them as a delusion. The person who looks at the ornaments & becomes aware that it is gold only, understands my Real nature & for him the triad of knower, knowledge & the known become one only, when he utters "I am the Self-illumined Perfect Existence-Knowledge-Bliss". (सच्चिदानंद) He knows himself as not different from Me. He has no words to describe his state. Oh Arjuna, he is the only person capable of worshipping me, as the sky can embrace the sky; the ocean of milk needs another ocean of milk to treat it with equal delicacies. Likewise, nectar can meet nectar; only when pure gold is mixed with pure gold, its value remains constant. Similarly, a soul that realised me, can only worship me with true devotion. If a river remains separate, can it ever merge with the ocean? There is no separateness between the sea and its waves or the sun and its brightness. Similarly there is no separateness between Me and my devotee who has merged himself within Me.

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात् कृतकृत्यस्य भारत ॥२०॥

Thus, I have told you, the sinless one, the most secret science of sciences, the knowledge of which gives a wise man the satisfaction of the highest attainment in life.

Sant Dnyaneshwar explains -

From the start of telling you this fifteenth chapter of Bhagwadgeeta, the overpowering fragrance of knowledge from the lotus of Upanishads, has spread far and wide in this world. The knowledge of Geeta is like the butter obtained by churning the Vedas by the expert hands of sage Vyas. The Geeta is like another river Ganges flowing full of nectar of Supreme knowledge. It's the most alluring seventeenth crescent of moon. It is the new Goddess Laxmi obtained by churning the ocean of milk in the form of thoughts. This Laxmi set aside the manhood of both Kshar & Akshar purushas (men) and surrendered herself completely to the Supreme Purusha. The Geeta, by her beauty of poetic & syntactic significance and the real meaning of words, which is her very life & soul, would not prefer anybody except Myself. She has become inseparably one with me.

Truely speaking, Geeta is not something which can be described by talk, but is verily a weapon to conquer the world. Oh Arjuna, the fact that you have made me tell you this Geeta is like stealing the invaluable treasure of secret doctrine from Me. You are like the sage Goutam who brought down the river Ganges from inside the spiral of hair adorning the head of Lord Shiva. Likewise, you have been instrumental is drawing out the river of divine wisdom from inside me. To see the beautifulness of one's face, one has to look into the mirror. Same way, you have made the Geeta, the mirror, into which you can see the Reality of the Self. Just as all the stars & the moon get reflected in the ocean, same way, you have made my Supreme Self along with the Geeta reflect into your innermost Self. Oh Arjuna, because you have become bereft of all blames, you have made me stay in your heart alongwith the Geeta.

Geeta is the seedling of knowledge which is with me only and that person who knows it, is not swayed by the delusion of the world. Oh Arjuna, when a man drinks at the river of nectar, all his diseases disappear and he conquers death. Similarly, when one who assimilates the teachings of Geeta, there is no wonder that the worldly attractions remain away from him, and he attains Realisation of my Supreme Self. With Realisation, all the duties and activities in the form of Karma (effects of previous births) drop off and no activities can bind him. He becomes liberated from all the activities of the world. So said Shrikrishna, who is divinely intimate to Arjuna. The mind of Arjuna overflowed with the nectarlike words of Shrikrishna. The same was got conveyed by Vyas to Sanjay. While Sanjay was conveying the same to Dhrutarashtra. Dhrutarashtra could not grasp the importance of the narration. But, ultimately, after some time, he could also be aware of the meaning of the words and he too got immersed in Bliss.

The same words are narrated by me, the way I could express. The fragrance of flowers gets intimately known to the bees, wasps & butter flies which carry the pollens. Likewise, those who read this Volume, I pray, would carry with them the real meanings of words that are worthy and good & pardon me for those that are not so.

A child talks something out of ignorance, but the parents are still happy with admiration. All the saintly persons who read this volume should forgive me for words of ignorance that might have crept in. I also pray to my Guru, The Universal Self in the form of Nivruttinath, to accept this worship of mine through this volume and bless me.

Here ends the XV Chapter on the Science of Yoga in Brahma-Vidya of the Upanishad of Bhagwadgeeta known as the exposition of the Universal Self by Bhagwan Shrikrishna to Arjuna.

(Concluded)

- P. D. Dharwarkar

188, Guruwar Peth, Tilakwadi, Belgaum-6.

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Badarayan has told us that a saint who has realised God gets all the powers of God, except the powers of creation. But unless at least an iota of that power has descended upon the God realiser, he may hardly be said to have realised God at all.

- Dr. R. D. Ranade

in Bhagwat Geeta as a Philosophy of God Realisation P. 268

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Colours depend on our emotions; not ordinary colours but there are changing colours in the form itself. They are due to emotions, lifted high, when a devotee ulterly depends upon God to save himself from difficulties, which come on all sides and there is God only, on whom he can look upon alone as his only source of rescue.

- Gurudeo Ranade

in Punya Smriti By K. D. Sangoram P. 125

The Saint of Umadi's Way of Eliminating Ego of his Disciples

History has recorded how several persons have fallen a prey to their ego (bodily consciousness or देहभाव in spite of their outstanding achievements at one time or the other either in the worldly or in the spiritual spheres. In this connection, the Saint of Nimbargi (the spiritual teacher of the Saint of Umadi) has a remedial measure, "You should be afraid of losing due to pride whatever little you have and hence nip the pride in the bud. If it sprouts in the mind it should be instantly destroyed." (Gajendragadakar S., Bhagawat S 1975 : 42). Needless to say here that subtler the ego harder would be the task of overcoming it. This article gives an account of how in the following seven important incidences the Saint of Umadi (The SU) has successfully executed this delicate task of eliminating the subtle ego of his spiritually most advanced disciples like Amburao Maharaj/Amburaya/Baba, Sri Shivalingavva (SV), Rambhau/Gurudeo Ranade (GR).

The first two incidences are related to the elimination of ego of Baba. The third and the fourth incidences are related to the wiping out of ego of SV, and the fifth to the destruction of ego of both SV and GR. The last two incidences are about the annhiliation of ego of GR. We shall see first how Baba's ego about his ability to follow the two vows i.e., to give up *Parastri* (to have *lustful* contact with a woman other than one's own wife), *Paradhana* (avarice) in the old age with ease has been destroyed by the SU.

i) Baba had gone to the forest when the SU came to the Inchageri Muth unexpectedly. The SU sat waiting for Baba in the Muth. Baba had heard the sounds of hoofs of the horse in the crevice. He came out of the crevice and looked around and there was none to be seen. He went back to the crevice to continue the meditation. After sometime, Baba heard the voice, "Get up. Or else shall I ride the horse on you ?" Having convinced that the SU must have already come, Baba got up from the meditation and went to the Muth and he (Baba) saw the SU sitting in the Muth. The SU suggestively asked, "It seems that you hardly comprehend the clues. Should I ride the horse on your body ?"

That was not a Saturday. It was all puzzle to Baba as to why the SU might have come unannounced. But Baba could not dare ask the SU and therefore Baba remained silent.

The SU camped at the Inchageri Muth on that day. Finishing his refreshment, and the *Bhajan* (community singing of hymns) Baba and the SU sat together in a room. In the course of conversation the SU asked Baba, "Amburaya, is everything going on fine ?" Not getting the innuendo of the enquiry Baba said, "I have already crossed fifty. What should I fear now ?" "Very good ! If you say that you have nothing to fear I am relieved of a "burden"* I was bearing hitherto. Now go to your room and get the horse ready for the tomorrow morning. I have to go to Umadi." Thus said the SU.

After taking leave of the SU, Baba went to his room and sat for meditation there. But Baba began to ruminate over the event and became restless - for neither could he interrupt the SU that night, nor could he discuss it the next day as it was the day of observance of silence of the SU. The night was spent in this ruffled state of mind by Baba. The next day morning Baba got the horse ready and kept it in front of the Muth. Seeing the SU starting his journey on the horse Baba felt even more restless and disheartened with the thoughts that there would be none to take his "burden" thereafter, he ran, following the SU covering a distance of about a couple of miles. Then incidentally the SU stopped and climbed down from the horse.

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* As Baba expressed the fear (at the time of his initiation) that he would not be able to follow the two vows strictly, the SU took the full responsibility of Baba's observance of the two vows.

Taking long strides Baba ran towards the SU and prostrated and held the feet of the SU tightly on the road itself. The SU could not bear the plight of Baba and broke his observance of silence and asked, "Amburaya, what happened? Why have you come running ? Get up." Baba cried panting and sobbing, "Yesterday night you told that you are relieved of my "burden". Unless you tell me with whose support I should live I won't leave your feet."

"Because you said that now you have nothing to fear I told so" said the SU. Baba pestered further, "Unless you assure me that you would continue to bear my "burden" unto my last moment I will not leave your feet." Then the SU admonished and consoled Baba, "Till the last moment, you should not trust your body. Get up and go to the Muth. Here I take your responsibility till your last breath." (Dasram 1982:103-05).

The next incidence is related to the removal of ego of Baba born out of his maiden writing of a poem in the state of meditation.

ii) Once Baba went to the forest at Inchageri for meditation. In the course of meditation he heard a song. He took it down on a piece of paper promptly. Then, when the SU came to Inchageri, Baba took out that piece of paper with all humility and read it out. The SU expressed joy and wonder over it and said, "Where is it ? Give me that paper." Taking that piece of paper from Baba the SU tore it off to pieces and then remarked, "I have instructed you to do meditation. Have I ever asked you to take it down? When nobody reads what Tukaram and Ramdas have written, who will bother to read your poem"? (Kulkarni P.H.1995:243).

The next two incidences are related to the elimination of ego of SV born out of her strict austerities. The following incidence indicates how the SU destroys the ego of SV who thought that none of the lady disciples of the SU could sit for a longer time in meditation than she could.

iii) Soon after initiating a Brahmin woman named Gangabai, the SU asked her to go to the upstairs for mediation where SV was meditating. The SU handed over a beetle nut *(Supari)* to Gangabai and instructed her, "Sit for meditation with the bettle-nut in your hand. Do not get up from meditation. "How long would this lady sit for meditation?"-so thought SV very lightly of the other woman. But SV was amazed to learn that Gangabai was absorbed in meditation even after three hours : The whole day was spent like this in meditation. Amazed SV understood that it was due to action of the SU. (Sangoram K.D. 1964:226).

The next incidence reveals how SV had developed ego regarding her ability to sit for meditation of a much longer duration than before and how she paid the price for it in her worldly life.

iv) SV wrote a letter to the SU, "I used to water a banana plant with a small pot. But now I am doing it with the bucket-lift." The SU felt that such a kind of ego is not at all admissible as it obstructs her spiritual progress and he answered her letter. But he retained the letter with him without sending it to her. However, he sent a message orally, to her. "The roots of Banana plant are shrouded with piercing thorns. Be careful : "SV did not get time to decode the message. "In fact, thereafter SV's life was a bed of thorns. She had to pass through a phase of penury and had to suffer the pang of separation from her husband" - later on GR used to say. (Kulkarni R.P. 1977:8-9).

The incidence that follows is on the destruction of ego of both SV and GR in one stroke.

v) In one of the dreams at Inchageri, GR saw the SU who told him, "What is egoism and self-conceit will be known to you within five days." In the same dream SV was also present. And hence, what the SU said in the dream was meant for both. SV was then present at Inchageri and GR told this dream to her. She was also surprised to hear the dream. But what happened actually after five days is very peculiar and strange. Whatever the SU said even in a dream always came true. Accidentally SV prepared a sweet dish known as *Karanjya* from wheat flour and after offering them to God and the SU she requested GR to eat a few of them. On account of his weak health he refused to eat them. SV felt slightly unhappy and said out of a sense of personal insult, "What is it that you are not eating the sweet dish even prepared by me?" It is, the *Prasad* (anything given as a blessing; a boon) of God". Thereupon, GR with apologetic voice replied, "Akka (Sister SV), how can I eat them? I cannot digest anything. Because of my illness and weakness I even do not go ino the Muth under this condition, how can I eat much heavy dish?" Thus SV was suffering from her ego that a request from a Saint like her was not obeyed and GR was suffering from the ego of his body, when he had actually gone to Inchageri for the SU's grace for the improvement of his health. So the hidden ego in both the devotees was exhibited by the SU within five days as per the dream. (Deshpande S.N. 1981 : 150-51).

The next incidence is also about the appearance of the SU in GR's dream. The SU appeared in GR's dreams four times, gave him a few suggestions and tried to eliminate his egoism and to enhance his devotion.

vi) In the first dream, the SU wanted to place a garland of marigolds (Zendu flower) round GR's neck, but GR refused to have it. In the second dream, the SU wanted to apply *Gopi Chandana* (a species of white clay) to his forehead which was also refused by him. In the third dream, the SU wanted him to read the *pothi* (a sacred book) but GR declined to do so. In the fourth dream the SU ordered to hold a silver stick in his hand and asked him to stand as a porter (चोपेदार) at the gate of God. Out of sheer shame GR did not obey that order as well. Thus, did GR disregard the orders of his master in his dreams and show disrespect to him. And this too, not once, but four times. The painful memory of these dreams immensely agitated his mind. Overpowered by intense-repentance, GR fervently prayed to his master, through letters, to pardon him for his deriliction and lost himself in meditation with ever increasing intensity. GR, later on, occasionally used to refer to these incidents in this way : "All my faults led me nearer to God. My very faults have been incentives to spiritual life". In this connection, he used to refer to a song by Sri Purandaradasa in which he has related his own experiences of similar nature. Finally, he used to express his deep sense of gratitude to his master who thus lessened his egoism and made him serve the Lord, like Purandaradasa. (Deshpande M. S. 1963:18-19, Deshpande S. N. 1981:41-46).

In one of the aforementioned dreams the SU asks GR to read *Pothi* but in the following case the SU actually asks GR to read Pothi.

vii) In the year 1907, the SU happened to camp in Jamkhandi for his spiritual week *(Saptah)* at the house of Sri Dadasaheb Apte, with all his senior disciples and devotees. The young GR took a keen interest in this spiritual programme and attended it most regularly. Everyday the SU used to ask somebody amongst the devotees present, to read the *'Pothi' (Dasbodh).* One day the SU unexpectedly asked young GR to read the *Pothi.* This sudden suggestion from the SU made young GR nervous and out of feeling of shyness he faltered and sat silent.

After sometime, then the SU repeated his request and urged young GR to read *Dasbodh,* he expressed his ignorance of the verses sung as a prelude to reading the *Pothi.* The SU said that he would arrange for all that but compelled him to read the *Pothi* - Dasbodh. Being intelligent, honest, devout and a critical observer, he read Dasbodh in the familiar style and tone, like his seniors. All the senior devotees of the SU were immensely pleased with his mellodious, clear and uninterrupted flow of reading on which the SU gave his discourse and expressed his satisfaction to young GR. The young GR being sincerely happy and joyful at heart, owing to the satisfaction of his spiritual master, returned to his residence with contentment and peace.

After all had dispersed Sri Nagappanna (the grandson of the Saint of Nimbargi) took an opportunity to inquire with the SU - the reason for pressing young GR to read the *Pothi* that afternoon, even when he was so very reluctant and halting. At this querry, the SU became rather serious and grave and said, "Do you know why I asked and forced young Ramrao Ranade to read *Pothi* today? This young boy though quite unimpressive now from his stature, in future he will convey the glory and greatness of your grand-father Sri Nimbargikar Maharaj to the world. He will certainly be responsible for spreading the spiritual fame and teachings of Sri Nimbargi Maharaj/The Saint of Nimbargi in foreign countries crossing the boundaries of nations and areas. I insisted on his reading the *Pothi* only to eliminate his sense of ego and fear". (Deshpande S.N. 1981:46).

Thus, the above account convinces us that ego (especially a subtle ego) is a great obstacle on pathway to God. Yet this obstacle can be eliminated by repentance over one's faults, total surrender to one's spiritual teacher, and most importantly by spiritual teacher's grace and guidance.

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- Prof. **Dr. K. B. Dabade,** M.A., Ph.D.
House No.9, Hirabaug, Udupi-576 103.

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> *'My boat is filled to the brim by floodwater. In addition, a fierce gale is blowing past. Cast thy gracious glances on me, O Raghuvir, and take me to the other shore of existence' (Tulsidas). It is only in such a helpless state of existence that the passionate appeal of the devotee is likely to be heard by God.*
>
> - **Dr. R. D. Ranade**
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> in Pathway to God in Hindi Literature P. 364

Eternity Compressed in Time :

My Reminiscences of Shri Gurudeva

(Continued from last issue)

After explaining the liberative and cosmic effects of God-realisation, Shri Gurudeva deals with the intoxicative effects thereof. He himself having scaled the giddy heights of mystical experiences and having studied intensively the spiritual experiences of the ancient Upanisadic sages, and the medieval Kannada, Marathi and Hindi saints in particular, and the world mystics in general, tells us that the intoxicative phenomenon is universal. He recalls the intoxicative utterances of Saints Tukārāma and Kabir, and quotes from the Nārada Bhakti-Sutra and Rudolf Otto's 'The Idea of the Holy' to show the universality of the intoxicative effects of the realisation of God. Tukarama says in his 'Bara Abhanga' that the God-realiser though internally full of Brahmanic wisdom appears to ordinary worldly people as a maniac, almost a devilish spirit, 'jagānta pisāca antari sahāna, sadā brahmī jānā nimagna to'. Nārada reiterates the same idea in his aphorism,'yajjnātvā matto bhavati, stabdho bhavati, ātmārāmo bhavati', realising which, a man becomes mad, silent and delighted in the Self'. Kabir too describing the divine lunacy of the mystic tells us that like an elephant in rut the mystic goes on moving his body to and fro for all the twenty-four hours of the day, 'āṭha pahar jhūmata rahe jaise maigal hāthī'. Rudolf Otto also refers to such intoxicative outbursts of mystics. He says, "The Numinous may burst in sudden eruption up from the depths of the soul with spasms and convulsions, or lead to the strangest excitements, to intoxicated frenzy, to transport and ecstacy". (The Idea of the Holy p.13). Again, Otto tells us, "When the transcendent Reality, because of its exaltedness and plenitude, seizes upon the aspirant, not only does it 'bewilder his intellect but it also captivates him with a strange ravishment, rising often enough to the position of dizzy intoxication'". (Ibid.p.31). Shri Gurudeva remarks that the aspirant, imbued with religious mania, becomes God-possessed and God-intoxicated, Such utterances of God intoxicated mystics appear to the intellectual dilettante as merely "a babble of words" bordering on lunacy simply because they transcend ordinary imagination. In this context the Bhagawadgītā also tells us that "What is night for worldly beings, is day for the yogin, and what is day for them is night for him." (II.26).

Dealing with the intoxicative experiences narrated in the songs of Kudaluresa and Purandaradasa, Shri Gurudeva says that the topic of divine lunacy may be discussed from a four-fold view-point viz., eschatological, psychological, social and beatific. Adopting first the eschatological view-point Kudaluresa describes allegorically the super-moral activities of the mystic. "I shall tell you what he has done. He has wiped off the process of generation, and has become generationless." Shri Gurudeva explains that the mystic has broken away the continuity of generation, and put an end to rebirth. Kudaluresa further points out that the mystic "breaks all cooking vessels, as well as the ladle with which cooking is done." This would imply, points out Shri Gurudeva, that by his distinterested action the saint has burnt away the very potency of the karmas to bear any fruit, and thus the possibility of future births is altogether ruled out. The God-intoxicated saint, according to Kudaluresa tears to pieces the clothes which he has worn. Explaining the allegory Shri Gurudeva tells us, "here the clothes stand for the physical body, as in the Bhagawadgītā, where the soul is said to change this body-garment from birth to birth." (Pathway to God in Kannada Literature p.287).

Coming to the psychological aspect, Shri Gurudeva mentions that Kudaluresa depicts the mystic as pulling down to the ground the standing wall. In other words, the saint demolishes those fixed ideas and mental complexes which play havoc in the life of an aspirant. As the aspirant grows in society, he is obliged to supress many of his desires in face of social taboos, with the result that mental complexes are formed in the subconscious mind. It is this wall of mental complexes that the mystic shatters to pieces.

Then socially speaking, the saint becomes indifferent to the material welfare of others. On the contrary, he may wonder at the excessive attachment of his fellow-beings to their own material desires and egoes. As for himself, being filled with over-flowing devotion to God, he cares only for intensifying his God-devotion to the utter disregard of his own bodily pleasures. "He makes God as the cynosure of all his endeavours."

Coming to the beatific element of this divine lunacy, Shri Gurudeva says that the saint having merged himself in the Reality, burst into laughter without any apparent reason. He is filled with exceeding joy because he has realised his identity with the Ātman putting an end to all egoism and hypocracy. Kudaluresa concludes this song by asserting that "even while living in the world, he has become one with the great 'Lustre' that pervades the infinite space." (Ibid. p. 288).

(To be continued....)

- Professor M. L. Sharma,
115, Malviya Nagar, Jodhpur - 342 011.

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The Never-Flickering Light

Shrī Shankarāchārya was the formost among those great personages who were completely outside the run of everage humanity. It cannot be exaggeration if we say that he was already a person of exalted rank among the great sages even before he had shaken the dust of playground. In other words, with his high intellectual capacity he passed at once from his infancy to manhood and had completed a great mission when most men are still dreaming of the future. There can hardly be any doubt regarding Shrī Shankarāchārya's being the incarnation of Lord-Shiva as Shri Toṭakāchārya, one of the direct disciples eulogises in his devotional piece of literature :-

भव एव भवानिति मे नितरां समजायत चेतसि कौतुकिता ।

Apart from such eulogistic pieces "The unimaginable, marvellous and unsurpassed way in which Shrī Shankara caused a dynamic revival of the Vedic religion within a short span of life of 32 years establishes beyond doubt the fact of his being a divine incarnation.[1]

His graceful literary style, full of vigour ("भाष्यं प्रसन्नगंभीरं" - भामती) is traced to be of divine origin. Shrī Shankarāchārya sucked the divine milk directly from the breast of Godess Parvati, the mother of universe. This was an enormous source for him to bring even the cold logic of spiritual literature in

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1) A. Kuppuswami - "Shri Bhagavatpada Shankaracharya" - 1972 Varanasi.

to a flowery language. He himself puts this in his - "Saundarya Lahari" as follows :-

दयावत्या दत्तं द्रविडशिशुरास्वाद्य तव यत् ।
कवीनां प्रौढानामजनि कमनीयः कवयिता ॥

Shrī Shankarāchārya was a man of amazing energy and vast activity. Moving to the width and breadth of the country establishing the four Maths thus to preserve the Hindu faith in the different parts of the country, he efficiently organised the Hindu society, and reformed dauntlessly the Hindu practice hand in hand. Introducing the *Pañchāyatna Poojā Paddhati* he linked the Hindu practices into shape to bring unity in diversity. "Thus, he is a philosopher and a poet, a savant and saint a mystic and a religious reformer". The few years he chose to live on earth were whole-heartedly dedicated to ceaseless service of India. The teachings of Shrī Shankarāchārya can be summed up in half a line as :-

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।

His correct interpretation of, and the synthetic approach to the Upaniṣadic passages gave a new shape to the so-called old Vedānta - Philosophy.

The falsity of the world is the core of the thesis which is widely discussed in the philosophy of Advaita. The Shruti or Upaniṣadic passages furnish us the first hand knowledge of Brahman, and as such they are considered to be the authentic means of knowledge *(Pramāṇa-mūrdhanya)*. According to these scriptures That alone is real which is sentient and eternal. Naturally, there is no real entity other than the Brahman. Then what remains of the world ? The world is observed to perish every minute, and as such it cannot be eternal, let alone sentient. When it is not eternal it cannot be even void or non-existent like the son of a barren woman, because, the world is presented before us, and the non existent object like a flower of the sky *(ākāśha kusuma)* cannot or never be brought to our experience. Hence, the existence of the world is different from that of both Brahman the real; and the non-existent object. That it self is called inexplicable *(anirvachanīya)*. This inexplicability is the synonimous of the technical term *'Mithyā'* in the Vedanta. When we see serpent on a piece of rope it is neither real like other worldly objects nor unreal or nonexistent like the flower of the sky. It appears before us, hence it is not *'Shunya'*; it is sublated *(bādhita)*, hence, it is not real. Thus, the serpent is inexplicable *(anirvachaniya)* [2].

This theory can very well be illustrated by the instance of the dream. Shri Shankaracharya often warns that the world is traced tò be an appearance only to him who has realized the real substratum (Brahman) on which the world is appearing; and not to an ignorant. It is just like the dream or objects in the dream which are traced to be false only when one wakes up from sleep, and not when enjoying the sweet dream.[3]

This world appearance is purely due to the nescience or Avidyā. It is a veil by which the true nature of the Brahman is enveloped; and its own production what we call the 'world' is brought out on It. In other words, the Avidyā itself transforms into this world, which is technically called *Vivarta*.

The sun is covered by the cloud; and we are prevented from the real nature of the sun. The cloud is covering our eyesight and out of ignorance we pass the remark that the sun

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2. तत्वान्यत्वाभ्यां अनिर्वचनीये नामरूपे अव्या कृते व्याचिकीर्षिते इति ब्र्मः ।
- ब्र. सू. शां. भा. १-१-५

3. तस्मात् प्राक् ब्रह्मात्मता प्रबोधात् उपपन्नः सर्वो लौकिको वैदिकश्च व्यवहारः ।
- ब्र. सू. शां. भा. १-१-१४

itself is covered up. Similarly, the Brahman is not veiled by *Maya*; but, our own self is veiled by *Avidya*[4] and as such we cannot realize it or cannot intuite It in its full scope. We experience only the bit of its bliss through the sensual objects of the world. The entire bliss is intuited only when the self is realized.

The world is like a big machine. It is purely driven by the electricity without which the machine is of no use. Thus, the electrical current is the substratum, in its true senses, of the machine. The same current is also found with other bulbs and others, which is justified by the rays of light. Similarly, Brahman, the never-flickering light *(Nitya-jyoti)* is the substratum of this entire universe; and the same is found in the form of our own self called *Jiva.*[5] He is so-called because he is swept away by the current of *Avidyā*. The current in the bulb and in the machine is not different. Hence, self is the Supreme - *(Jivo Brahmaiva na aparah).*

One interesting story is given to illustrate the process of self-realization. Ten fools crossed the river. Everybody was under the impression that one of them was swept away by the current of the river; because each one counted all other nine person excepting himself. Thus, when all were at the height of their melancholy a man of common-sense realizing the key of the situation asked one person to count correctly. When again he counted only nine, this stranger pointed out him to be the tenth one *(Dashamaḥ tvam asi)*. Immediately he realized his own self or his existence, which was neither lost nor added.[6]

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[4] घनच्छन्नदृष्टिः घनच्छन्नमर्कं
यथा मन्यते निष्प्रभं चातिमूढः ।
तथा वुद्धवद्भाति यो मूढदृष्टेः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ - हस्तामलक-९०

[5] सर्वज्ञः सर्वेश्वरो जगतः उत्पत्तिकारणं – स एव च
सर्वेषां न आत्मा इत्येतत् वेदान्त-वाक्यसमन्वय-प्रतिपादनेन प्रतिपादितम् ।
- ब्र. सू. शां. भा. २-१-१

Similarly, due to *Avidyā* we are ignorant of our own self which is the supreme itself by nature.[7] On the advice by the teacher like *"that thou art" (tat tvam asi)* the ignorance is uprooted and one can realize one's own self, which is the never flickering light.[8] It is only at this stage that the world becomes false; and not when we are still in the clutches of *Avidyā*.

It is very easy to write on or talk about the self realization; but it is not an easy going process. Shrī Shankaracharya writes about this march on the path way to god to the aspirants who have purified their mind *(Chitta-Shuddhi)* by *Nitya Karma*. Thus the *Karma-Kaṇḍa* is the root of Mukti though it is indirect way.[9] Without *Karma, Chitta-Shuddhi* is wellneigh impossible. At present in this age of many crises we need the first step without which it is impossible to jump to the second rung of realization. That is why Shrī Shankaracharya moved heaven and earth to revive the Vedic lores or *Vaidika-dharma*. It we think of marching on *upāsanā* or *Jñāna-mārga* without practising duely the actions, the result would be more torturing. The *Īshāvāsya Upaniṣat* puts it in clear terms :-

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[6] त्वमेव दशमोऽसीति गणयित्वा प्रदर्शितः ।
अपरोक्षतया ज्ञात्वा हृष्यत्येव न रोदिति ॥
– श्री विद्यारण्य श्रीचरणाः पंचदशी - ७-२७

[7] एवं मिथ्याज्ञानकृत एव जीवपरमेश्वरयोः भेदो न वस्तुकृतः,
व्योमवदसंगत्वा विशेषात् ।
- ब्र. सू. शां. भा. १-३-९९

[8] अविद्याकल्पित - भेदनिवृत्तिपरत्वात् शास्त्रस्य ।
- ब्र. सू. शां. भा. १-१-४

[9] कर्मणां परम्परया मोक्षसाधनत्वम् ।
– श्री विद्यारण्य श्रीचरणाः - विवरणप्रमेयसंग्रहः ।

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यामुपासते ॥

The antaḥkaraṇa is the means which at long run takes us to the threshold of realization through *Sattva-vratti*. It is capable of realizing the never-flickering light, only when it becomes entirely bereft of evil impressions. These impressions *(Vāsanās)* are unseen. To eradicate these the means must be competient of the power which is also unseen. This unseen *(adṛṣṭa)* can be had only from the Vedic lores which teach us the methods that can bring us the unseen power.[10]

This *karmakāṇḍa* is that code of principles. That is why Bhagavān is insisting on us with all the emphasis at his command to do our inelectable duties *(NityaKarma)* without fail.[11] Thus Karma and Bhakti together form the path-way to *Jñāna*. The practice of *yoga* is inevitable in this direction. Infine, meditation of *Saguṇa Brahman* or *Lord Viṣṇu* or *Lord Shiva* or any other God directly brings us to the highway of realization which eventually exterminating *Avidyā* unveils within us the Never-Flickering-Light.

- **Dr. Veneemadhava-Shastri Joshi**
M.A., Ph.D., Ph.D. (Poona)
"Bhamati" Bendre Marga, Sadhankeri,
Dharwad - 580 008 (Karnataka) India.

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[10] प्रत्यक्षेणानुमित्या वा यस्तूपायो न बुध्यते ।
एतं विन्दन्ति वेदेन तस्मात् वेदस्य वेदता ॥
– श्री विद्यारण्य श्रीचरणाः - ऋग्वेद भाष्यभूमिका

[11] यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
- भगवद्गीता

At the Doorsteps of the Almighty ?

[Article covering theme of the II 'Abhanga' in the 'Haripath' by Great Saint Dnyaneshwar]

In the second 'Abhanga' of Haripath, Dnyaneshwar continues the discussion on process of surrender to almighty. "चहु वेदिजाण षट्शास्त्रीकारण अठराही पुराणे हरिसी गाती" He says remembering almighty, chanting his name is the Supreme way 'The express High-way', in todays parlance, in reacting almighty. The term High-way envisages least inconvenience in driving or travelling. हरिपाठ or chanting is such a highway that many obstacles in the process of surrender are taken care of and will not form part of hurdles in the process. Dynaneshwar says look, look to what is described by वेद 'Vedas' : All the four Vedas 'Rik, Yaju, Sam and Atharva' mainly contain the 'highway maps of reaching Hari ! The six Encyclopeaedias, 'षटशास्त्रे' i.e. न्याय 'Nyaya' वैशेषिक Vaishashik' सांख्य 'Sankhya' योग 'Yoga' पूर्वमीमांसा 'Purvamimamsa' & उत्तरमीमांसा 'Uttermimamsa' what for are they ? Their theme is Hari, Their 'Karan' cause of existance is Hari. The Encyclopaedia of Bhakti the 18 Puranas, they bring out or they literally sing 'हरिमहिमा'.

The 18 Puranas referred to were are '1) Brahma 2) Padma 3) Vishnu 4) Vayu 5) Bhagwad 6) Bhavishya 7) Narad 8) Markandya 9) Agni 10) Brahmavaivarta 11) Ling

12) Varah 13) Skanda 14) Vaman 15) Koorma 16) Matysa 17) Garud 18) Brahmanda.

Dnyaneshwar says that, yes, there is an evidence to prove that 'Hari' is rated supreme goal of life; This chapter is very significant. Why do we have to take a recourse to chanting? If you take a common day to a common man, right from the time he wakes up till he goes to sleep his mind will always be away from Him. His body will be engaged in something and his mind will be engaged somewhere else. Our ancient Yogashastra has given significant weight to the process of synchranization of Body and Mind. It is indeed a very difficult thing to put the two, the duos, together. Thoughts are limitless thoughts vary ! Why it happens ? Why the thoughts have no limitations ? Who organizes them ? Wherefrom do they come ? How do they take a birth ? Where do they go ? How they activate man or woman ? Can they exist away from Body ? Which is their permanent residence? How long do they stay there ? Whether all actions are guided by them ? What do they aim at ? Can they decide the future? Do they have past ? Can they forget past ? Can they predict future ? Thoughts, endless thoughts ! How do they differ from individual to individual ? Do they fight amongst each other ? Do they need any bodily help ? A blind man or a deaf woman, all can live happily, what exactly is this happiness ? Why is the existance of different sects on the planet ? Why do we need 'stages' ? What exactly we mean by our country? Is it only geographical boundaries or is it something else ? Then what is India ? What is America ? What is Japan ? Is it not any creations of thoughts ? Who creates them ? Why creates them ? When creates them ? Darwin says body evolves ! We say body dissolves ! Saint say thoughts evolve ! Who is right ? Who are saints ?

This, this exactly is a process one has to undergo and Dnyaneshwar says, you will have to discipline your thoughts. 'मंथुनी नवनीता' तैसे घे अनंता !

Whatever is described above is 'Manthana' and once you adopt a particular discipline, you are gifted with 'विवेक' , the *degree above common sense but below surrender !* Great Saint Ramdas has also beautifully described the role of 'Viveka' in his Dasbhodha. He says विवेकेवीण जो भाव, तो भावची अभाव, मूर्खस्य प्रतिमा देव ऐसे वचन ! 'Viveka' can be described to be state of equillibrium of understanding.

(to be continued)

- Shrikrishna Sadashiv Kelkar

"Omkar Apartments", Budhawar Peth,
Tilakwadi, Belgaum - 590 006.

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On Bhagvadgita

'The Gita is the blood of India's blood, and bone of her bone... The Book is really a battle cry. Spirituality is with it no retreat from men and things, but a burning fire of knowledge that destroys bondage, consumes sluggishness and egoism and penetrates everywhere. Not the withdrawn but the transfigured life, radiant with power and energy, triumphant in its selflessness, is religion.

– Sister Nivedita

Many seriously inclined westerners, appalled at the materialism of the day, are turning to the East for enlightenment, many of whom have found light and repose in the Gita. My own pocket edition of this wonderful Hindu poem (W.G. Judge's rendering) is dated in my own handwritting 1896, and has ever since been my constant "Guide, philosopher and friend.

- Rev. A. E. Massey

BOOK REVIEW

Sociology of Religion : A Case Study of Nimbargi Sampradaya by Dr. K. B. Dabade, *Publisher : Mangala Publications, Museum Road, Mangalore-575 004, 1998. Pages : xii + 201, Price : Rs. 200/-*

Dr. K. B. Dabade is the Professor and Head of the Dept. of Sociology in Sri Poornaprajna Evening College, Udupi (Karnatak). He is an ardent follower of the Nimbargi Sampradaya. The present book forms his Thesis submitted to the University of Pune for the degree of Ph.D.

A specifically religious group with social concepts and forms of worship practised by an outstanding religious personality or his spiritual descendents may be called a Sampradaya. It propagates ethical, philosophical and spiritual messages.

Sociology of religion is the study of the significant relationship, which prevails between religion and social processes. It strives to discover universal laws and is not related to particular religious incidents. Sociologists of religion are concerned primarily with the religious practices, beliefs and experiences that people share as a group.

Sociology of religion offers an important avenue for better understanding of religion as a human concern and activity. Religion is related to deeper human needs, feelings, aspirations and most profound aspects of human conditions that are still mysterious to us. Further sociology of religion can offer invaluable suggestions in tackling problems of religious minorities, tensions, conflicts and wars.

The saint of Nimbargi had his initiation from a saint called Muppina Muni, who lived about the year 1810 at Siddhagiri (near Kolhapur). The saint of Nimbargi abandoned his hereditary profession of dyeing the yarns and became a shepherd, as that was more congenial to his spiritual life. He practised penance for 36 years (from 31st to 67th years of his life). He entrusted his household to his son, devoted the remaining 28 years of his life to meditation, blessed quite a few deserving aspirants and gave discourses on the Dasabodha. He has left behind him a few valuable songs and sayings. Prof. Ranade went through all the available editions relating to the sayings of the saint of Nimbargi and arranged all thoughts according to the principles of ethics and mysticism. The book is known as Bodhasudhe.

Though Nimbargi Sampradaya is a spiritual movement, it is based on sound rational principles. The spiritual leaders and followers hail from different social background and belong to different social strata. In Nimbargi sampradaya difference between the Upasana of various gods has no place. The 'Divine Nama' is given by Sadguru for spiritual progress. The main spiritual practice in Nimbargi Sampradaya is meditation on the 'Divine Nama'. This Nama is Divinity itself. Hence the Nama carries with it the divine power. Therefore contemplation on it becomes a process of identification with the Divinity. Naturally it leads to the blissful vision of the Ātman. Meditation on Nama is Nirguna Bhakti, whereas reading of sacred texts, Bhajan and Arati are Saguna Bhakti. With the help and support of Saguna Bhakti, one should carry on Nirguna Bhakti and realize the Lord, who is also Nirguna.

The saints of Nimbargi Sampradaya have brought about harmonious synthesis between the worldly life (prapancha) and spiritual life (paramartha). They treat worldly life as complimentary to spiritual life. Worldly life should be led in such a way as to facilitate spiritual life. Spiritual life should be based on moral life. Elimination of vices and cultivation of virtues is absolutely necessary. It is only then that one would be able to attain his cherished ideal of God-realization. God-realization is not an event but a process. It is progressive approximation.

Mysticism denotes that attitude of mind which involves a direct, immediate, first hand and intuitive apprehension of God. Rational mysticism implies a harmonious development of both reason and intuition. Beyond the sphere of reason there is a vast arena where intuition is the only guide. Reason in turn receives illumination from intuition in the form of saving experiences.

A saint who has realized God cannot remain to himself. He has to come back to the succour of the suffering humanity. Love to humanity must be based on love to God. It is only when all humanity comes to recognise the one spiritual principle which underlies all things, that we can bring about harmony between different creeds, nations and races.

This book 'Sociology of Religion' has analysed the relationship between a religious organization and its followers. The relationship between the centres of Nimbargi Sampradaya and Sadhakas is complimentary to each other. The nature, working of the centres and their future plans influence the Sadhakas. The behaviour and views of the Sadhakas in turn shape the nature, working and destiny of the centres. The influence of relatives and friends is an important incentive. Inclination to Paramartha is another reason. The Sadhakas visit the centres of their choice. They usually express their satisfaction about the facilities and calm atmosphere prevailing in the centres.

Leadership is often described as a process of social control in so far as it makes members of a group accept certain values, goals and the means of achieving them. A vast majority of Sadhakas are moved by one or the other charismatic quality of some of the leaders of Nimbargi Sampradaya. Followers take pride in stating that they are the disciples of the saints, who are more or less equivalent in their spiritual and other calibre to well known saints.

Rituals are the concrete form and active side of religion. People get peace of mind and derive satisfaction by participating in the rituals. Rituals take on religious meanings when people use them in certain ways to explain a relationship with the sacred. A religious movement changes internally by developing its ritual, its belief system and by becoming more and more rational. It changes also externally by coming to terms with the external world.

The relationship between spirituality and morality has attracted the attention of sociologists, anthropologists, philosophers and other thinkers. The moral code is that body of rules concerned with good and evil as manifested to us by conscience. Moral laws are rational. No spiritual life is possible without sound foundation of morality. Morality purifies the mind and makes it fit to concentrate on God. Morality grows automatically with the practice of meditation. Morality and spirituality are considered as the two sides of the same coin. Anything that takes us away from God is a vice, and anything that takes us nearer to God is a virtue.

Miracle is an extremely outstanding or unusual event or accomplishment. Some miracles do take place due to the spiritual power of the saints, but they neither take credit nor exhibit them. Miracles are not essential signs of spirituality. Cause and effect are related to each other; but if a few links in the causal chain are not known, a phenomenon is treated as a miracle. Saints possessing supernatural powers can send messages to their disciples staying at a distance, can foretell the events that would take place in future and can actually read the thoughts of others as well. Miracles should happen on their own accord, they should never be willfully performed. God brings about miracles through the saints.

Sadhakas of Nimbargi Sampradaya are moved by Gurudeva Ranade's philosophy of rational mysticism, beatificism and God-realization. Mysticism denotes a silent enjoyment of God. God manifests to his devotees in various forms. A few Sadhakas are blessed with mystical experience of one type or the other. Mystical experiences are ineffable and cannot be explained in terms of words.

Nimbargi Sampradaya is well spread out and it has produced a number of great saints, who have shown the correct spiritual path. It has a rational base. No rigid rules with respect to dress, fasting etc. are there. No tough Yogic exercise is practised. Nama can be woven in breath anywhere and at any time without the knowledge of others. It best suits the modern living conditions.

Sadhakas know that worldly difficulties appear and disapper as desired by God. Hence they remember him constantly and abandon everything to His will. They do not follow Paramartha for the sake of Prapancha. Sadhakas claim that by doing meditation they derive psychological satisfaction, contentment, tranquility and feel energetic, some Sadhakas believe that those who are blessed with the Divine Nama will not be affected by black magic, ghosts etc. The author has detailed the experiences of many Sadhakas who were saved in dangerous circumstances by the grace of God. (pp.155-158).

Nimbargi Sampradaya is egalitarian, as its doors are kept open to one and all irrespective of caste and class. 'One

God, One World, One Humanity' is the maxim of Nimbargi Sampradaya. No discrimination is made between the Upasana of one God and the other. Dasabodha is the most popular sacred book in the Nimbargi Sampradaya. A few persons have embraced this Sampradaya as they are impressed by the simplicity, scholarship, rational approach and saintly life of some of the leaders of this Sampradaya. The Sadhakas have developed spiritual kinship bond. Frequently in their talk the spiritual kinship terms like Guru-bandhu and Guru-bhagini appear. There is cordial relationship among them. Spiritual Kinship bond cuts across the boundaries of religion, caste, class, region, language, social status etc.

The author has coined new terms like Kshetrometry and Santometry to compare the centres and saints (pp. 107, 130). He has given detailed information about the centres of Nimbargi Sampradaya (pp. 71-108). He interviewed a large number of Sadhakas to collect data for his Thesis. On the whole it can be said that the book contains an exhaustive study of the Nimbargi Sampradaya from the sociological point of view.

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- 2 -

Healing Anger : The Power of Patience from a Buddhist Perspective by Dalai Lama, *Publisher : Motilal Banarasidass, Bungalow Road, Jawahar Nagar, Delhi-110 007, 1997, Pages : ix+149, Price : Rs. 125/-*

Dalai Lama is the spiritual and temporal leader of Tibet. He has served as the head of the Tibetan government-in-exile in Dharmasala, India, since the Chinese takeover of Tibet in 1959. He is the winner of the Nobel Peace Prize (1989). This book comprises the course of lectures he delivered for five days at Tucson in Arizona (U.S.A.) in 1993. The lectures are based on Bodhisattva-caryāvatāra (Guide to the Bodhisattva's way of life), a work composed in verse by Shantideva, a Buddhist monk of the seventh century. As the name suggests, shantideva was an embodiment of Peace.

All the major religions of the world emphasize the importance of love, compassion and tolerance. Only through patience one is able to overcome the obstacles to compassion. Since patience or tolerance comes from a certain ability to remain firm in adverse situations, one should not see patience or tolerance as a sign of weakness but as a sign of strength coming from a deep ability to remain firm. If we realize that tolerating immediate hardships can have long term beneficial consequences, we are more likely to be able to tolerate everyday hardships.

When hatred and anger are generated, they have the capacity to destroy one's virtue and calmness of mind. It is due to these reasons that hatred is considered to be the greatest evil. If one harbours hateful thoughts within, a strong or intense anger somewhere deep down, then it ruins one's health. If one does not adopt an attitude that will enable one to tolerate suffering, then life will become more miserable. We can perceive the obvious sufferings like pain, hardships, injuries and so forth as strong indicators of the basic dissatisfactory nature of our existence.

Buddhism accepts that delusion, all affective emotions and thoughts can be ultimately eliminated through practice and meditation. The real practice of Dharma is in some ways like a voltage stabilizer. When there is a power surge the function of the stabilizer is to provide stable and constant power. For a meditator who has a certain degree of inner stability and realization, every experience comes as a teaching, every event, every experience one is exposed to comes as a kind of learning experience.

Shantideva says -

Even if it were the nature of the childish
To cause harm to other beings,
It would still be incorrect to be angry with them,
For this would be like begrudging fire for
having the nature to burn.

If I become angry with the wielder
Although I am actually harmed by the stick,
Then since he too is secondary, being in turn
initiated by hatred,

I should be angry with his hatred instead.
Previously I must have caused similar harm
To other sentient beings.
Therefore it is right for this harm to be returned
To me who is the cause of injury to others.

When the other person inflicts harm or injury upon one, that person is accumulating negative karma. However if one examines this carefully, one will see that because of that very act, one is given the opportunity to practice patience and tolerance. So from our point of view it is an opportune moment, and we should therefore feel grateful towards the person who is giving us this opportunity to create positive Karma by practicing penance.

When someone inflicts harm or injury upon us, if instead of responding positively by developing patience and tolerance we retaliate and take revenge upon him or her, then it will establish a kind of vicious circle. If one retaliates, the other is not going to accept that, he or she is going to retaliate, and then one will do the same and it will go on.

Imagine a scenario where a person irritates you, does something that offends or annoys you. And in your imagination when you visualize this, let your natural response follow. Then see whether that causes the rate of your heartbeat to go up. See your mental feelings and whether there is an immediately uncomfortable feeling. Judge and investigate for three or four minutes. Then for the last minute, understand that it is of no use if we let the irritation develop. Immediately we lose our peace of mind. So say to yourself "In future I will never do this." Develop the determination and then relax in absorptive meditation.

One should resolve, "From now onward I will do my best to ensure that I live in harmony and peace and have loving thoughts when interacting with others. I will do my best not only to ensure that I remain that way, but to ensure that others also do so. Patiently accepting small hardships also gives one the opportunity to apply other practices. One could make aspiration prayers and the dedication - "By my experience of this suffering, may I be able to purify my negativities committed in the past."

Although one's experiences are a consequence of one's past deeds, that does not mean that there is no room for initiative to bring about change. This is the same in all areas of life. One should not become passive and try to excuse oneself from having to take personal initiative on the grounds that everything is a result of Karma. If we understand the concept of Karma properly, we will understand that Karma means 'action', and it is a very active process. What type of future will come about, to a large extent, lies within one's own hands and can be determined by the kind of initiatives that one takes now.

While one possesses the facilities of wealth, position, education and so on, it is crucial that there be some internal restraining factor that constantly keeps one in check, so one is not spoiled by these facilities and never loses the fundamental insight into the underlying unsatisfactory nature of cyclic existence (samsara). In that case, one's attitude towards all these facilities will be in its proper perspective, i.e. to be utilized as an aid in the path and for working for the benefit of other sentient beings.

According to Buddhist philosophy, things and events ultimately lack intrinsic existence or intrinsic identity. They derive their existence and identity only in relation to other factors, causes and conditions. Therefore the apprehension which grasps at things and events as existing intrinscially, possessing intrinsic identity and status is a state of ignorance. In fact it is a state of misconception. Therefore by generating insight into the empty nature of phenomena, we will be able to directly see through the illusion of this misconception, because this insight directly opposes the mode of apprehension of this misknowledge. As a result that distorted state of mind can be removed or eliminated.

Generally speaking our mind is predominantly directed toward external objects. So withdraw your mind inward, not letting it chase after sensory objects. You should maintain alertness and mindfulness. Then try to see this natural state of your consciousness in which it is not afflicted by thoughts of the past nor by thoughts of the future. Then you will begin to see a kind of underlying stillness, an underlying clarity of mind a sort of luminosity. That is when you begin to appreciate and realize the natural state mind. This is technically called "the formless state of mind", space-like, limitless, infinite consciousness. There is a kind of single-pointedness and stability. Many of the profound meditative experiences come from a basis of this kind of stillness of mind.

Begin the meditation with a simple breathing exercise. Focusing on the right and left nostrils, do three rounds of breathing and focus your attention simply on breath. Just be aware of inhaling, exhaling and then inhaling, exhaling three times. Then start the meditation.

In every sentient being there is a seed of virtue. All sentient beings possess the potential for perfection. There is a kind of perfected being inherent within all sentient beings, radiating. We should never lose sight of our ultimate goal. Our ultimate aspiration is to attain freedom from suffering - liberation nirvana. So we should not let ourselves become bound by material gain and honour.

To cultivate the potential for compassion and love within us, it is crucial to counteract their opposing forces of anger and hatred. In this book Dalai Lama shows how through the practice of patience and tolerance we can overcome the obstacles.

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Kindness, Clarity and Insight : by Dalai Lama,
Publisher : Motilal Banarasidass, Bungalow Road, Jawahar Nagar, Delhi-110 007, 1997, Pages : 232, Price : Rs. 150/-

This book contains twenty talks delivered by Dalai Lama in North America. He deals with a wide variety of spiritual and human concerns with his characteristic warmth and perception. He speaks of the importance of love and compassion. His talks appeal both to the intellect and to the heart. He advocates the reshaping of attitudes for a better society. His message affirms the human potential for individual and social transformation.

He says : You must lead a good life. A good motivation is what is needed, compassion without dogmatism, without complicated philosophy; just understanding that others are human brothers and sisters, and respecting their rights and human dignity. We must share in other peoples' suffering. Even if you cannot help with money, to show concern, to give moral support and express sympathy are themselves valuable.

Without good motivation, science and technology, instead of helping, bring more fear and threaten global destruction. If this present atmosphere in which everything depends on money and power and there is not much concern about the real value of justice, compassion and honesty continues, we will in the future face greater difficulties and more suffering. Although to bring about inner change is difficult, it is absolutely worthwhile to try. Everything depends upon good motivation.

The nature of mind is clear light, and thus defilements do not reside in the very nature of mind, defilements are adventitious, temporary and can be removed. It is only under certain circumstances that we become angry, and when those circumstances are not present, anger is not generated.

The root of Buddhist doctrine is the four noble truths - sufferings, sources, cessations and paths. The four truths are two groups of effect and cause : sufferings and their sources, cessation of sufferings and the paths for actualizing those cessations. *Suffering* is like an illness, the external and internal conditions that bring about the illness are the *sources* of sufering. The state of cure from the illness is the cessation of suffering and its causes. The medicine that cures the disease is true *paths.*

Buddha's teaching is that you are your own master; everything depends upon yourself. This means that pleasure and pain arise from virtuous and non-virtuous actions, which come not from outside but from within yourself. This theory is very useful in daily life, for once your believe in the relationship between actions and their effects, whether there is an external policeman or not, you will always be alert and examine yourself.

Those engaged in the practice of compassion feel much happier internally, more calm, more peaceful - and other people reciprocate that feeling. Through love we can develop understanding, unity, friendship and harmony. Thus compassion and love are the most important things, very precious and valuable.

In order to have strong consideration for others' happiness and welfare, it is necessary to have a special altruistic attitude in which you take upon yourself the burden of helping others. In order to generate such as unusual attitude, it is necessary to have great compassion, caring about the suffering of others and wanting to do something about it. In order to have such a strong force of compassion, first you must have a strong sense of love, which upon observing suffering sentient beings, wishes that they have happiness.

We all have the Buddha nature and thus already have within us the substances through which, when we meet with the proper conditions, we can turn into a fully enlightened being having all beneficial attributes and devoid of all faults. It is important to have a strong force of mind thinking "I can do it", this not being mixed with pride or any other afflictive emotion.

Every religion emphasizes human improvement, love, respect for others and sharing other peoples' suffering. No religion basically believes that material progress alone is sufficient for humankind. All religions believe in forces beyond material progress. All agree that it is very important and worthwhile to serve human society. To do this it is important that we understand each other. There are many areas of common ground on which we can have harmony. The aim of human society must be the compassionate betterment of human beings.

Along with material progress, inner development is important and useful. You yourself can observe that when persons who have inner strength face problems, they are better equipped to confront them. There is no doubt that an attitude of inner strength can help, it influences the way we approach and confront problems.

When we practice, initially, as a basis we control ourselves, stopping the bad actions which hurt others as much as we can. After that when we develop certain qualifications, then as an active goal we should help others. Transform your inner viewpoint, but leave your external appearance as it is. While we practice, we must use the brain as well as the heart. On the ethical side we must practise the quality of a good and warm heart. Intelligence also is important.

It is necessary to have a combination of hearing, thinking and meditating. When engaging in hearing, it is important to familiarize the mind with what is being heard. Practices are like a mirror, your actions of body, speech and mind are like a face to be seen in the mirror; and through the practices you should recognize faults and gradually get rid of them.

When you start practising, you should not expect too much. Inner development is not easy and will take time. Inner development comes step by step. You may think, "Today my inner calmness, my mental peace is very small", but still if you compare, if you look five, ten or fifteen years back and think, "What was my way of thinking then ? How much of inner peace did I have then and what is it to-day ?" - comparing with what it was then, you can realize that there is some progress.

We all equally have the right to achieve happiness and avoid suffering. From among the many different techniques for doing so, each of us has our own estimation of what the best is, and leads his or her life accordingly. When we investigate to determine the nature of the happiness we seek and the suffering we wish to avoid, we find that there are many different forms of these; however, in brief, there are two types : physical pleasure and suffering, and mental pleasure and suffering.

Material progress is for the sake of achieving that happiness and relieving that suffering which depends upon the body. But it is indeed difficult to remove all suffering by these external means and thereby achieve complete satisfaction. Hence there comes to be a great difference between seeking happiness in dependence upon external things and seeking it in dependence upon one's own spiritual development. Further more, even if the basic suffering is the same, there is a great difference in the way we experience it and in the mental discomfort that it creates, depending upon our attitude towards it. Hence our mental attitude is very important in how we spend our lives.

The fact that mind has the nature of luminosity and knowing is the basis for establishing that liberation can be achieved. From another point of view, liberation is attained by knowing the final nature of mind itself, it is not received from an outside source, it is not bestowed on us by someone else. The causes that produce misery can be overcome thorough separating the mind from afflictive emotions. Thus it is clear that misery is not necessarily inherent to human existence.

Many problems are minimised because of inner attitude. Despite obstacles you can remain in peace and calm, whereby the people you associate with can also share that calm and peaceful atmosphere. It would be worthwhile to direct half of our energy outside and half inside. Think more : Who am I? What is the nature of mind ? What is the benefit of good thought ? Make this sort of investigation.

Initially you have to hear about the object to be meditated on from a teacher; then you gain ascertainment of it by thinking again and again on it. First, cause the object appear to the mind. Then hold it with mindfulness such that you do not lose it. This acts as the cause of developing introspection. While keeping on the object, your mind must have two qualities - (1) great clarity not only of the object but also of the consciousness and (2) abiding one-pointedly on the object of observation. Investigate to see whether the mind has come under the influence of laxity or excitement. As you practice this way, the mind gradually develops more and more stability, culminating in calm abiding.

According to Buddhism there are two kinds of truths - the conventional truth (samvrti-satya) and the ultimate truth (paramartha-satya). In dependence upon the ultimate truth, wisdom is developed; and in dependence upon the conventional truth, kindness towards others is generated. These two, wisdom and kindness must be practiced in union.

– Dr. B. R. Modak
"Rukmini Niwas", 38, Ranade Colony,
Hindwadi, Belgaum-590 011.

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Land Mark Judgement

By IInd Additional Civil Judge (Jr. Dn.) Belgaum

in the History of A.C.P.R. Belgaum

Late Shri. Gurudev Dr. R. D. Ranade, M.A.,D.Litt. founded the Academy of Comparative Philosophy and Religion, with a vision and concern to achieve holistic welfare of the entire humankind through the sustained awareness of spiritual unity in the varities of the diversities. Late Shri. Gurudev Ranade, registered the A.C.P.R. Belgaum as a public trust in the education and research category for ensuring its global academic character, very much distinct from some Math or Ashram or any Sampradhayik Center.

That, recently two persons namely Vasanth Ananth Behere and Shri. Vishwas Vishnu Lele of Belgaum had filed the suit against Board of Trustees A.C.P.R. Belgaum bearing O.S. No. 123/98 in the Court of IInd Additional Civil Judge - Junior Division Belgaum, challenging the academic character and charter of objectives of A.C.P.R. Belgaum and the powers of the board of trustees of A.C.P.R. Belgaum. The said suit was came to be dismissed by the IInd Additional Civil Judge - Junior Division Belgaum, by the judgement and decree dt : 27/2/99. In the judgement and decree dt : 27/2/99, the Hon'ble Court upheld the global academic character, charter of objectives and the powers of the Board of Trustees A.C.P.R. Belgaum.

The very Judgement is published in the following paragraphs :-

IN THE COURT OF THE IIND ADDITIONAL CIVIL
JUDGE (JR. DN.) BELGAUM
AT : BELGAUM.

Present : Smt. V. A. Yadav - B. Com., LL.B. (Spl.)
IInd Additional Civil Judge (Jr. Dn.) Belgaum

O.S. No. 123/98

ORDER DATED : 27-2-99

BETWEEN :

1. Shri. Vasant Anant Behere
and another
(Represented by : A. J. Kulkarni Adv)
..... PLAINTIFFS

AND

1. Prof. N. R. Deshpande
Chairman
Academy of Comparative Philosophy
and Religion, Belgaum.
and others.
(Represented by : M. B. Zirali Adv)
..... DEFENDANTS

-: ORDER ON : I. A. No-II :-

This application is filed by the defendant U/O 7 rule 11(d) of CPC for rejecting the suit as it is barred by Bombay Trust Act of 1950.

In support of this application in his affidavit the Secretary of the defendant A.C.P.R. Belgaum taken contention that the Academy of Comparative Philosophy and Religion, Belgaum is registered Educational Trust in the office of Asst. Charity Commissioner Belgaum under registration No. E 233. And the present trust is neither the temple nor muth nor meant for any Sampradayic activities as per the approved byelaws of the trust. But it is purely Acadamic Educational Trust meant for the over all registered Charter of Objectives and its byelaws in the office of Asst. Charity Commissioner Belgaum. The trust is functioning as per the registered byelaws and charter of objectives since its inception in the year 1952 the trust functions administration, management supervision are inaccordance with the approved registered bye-laws and charter of objectives subject to the supervision of Asst. Charity Commissioner Belgaum, through the statute B. P. T. ACT 1950 and the trust is functioning and implimenting the charter of Objectives through the approval and registered Board of trust and the frame work of registered bye laws of the trust. The plaintiffs have no Locus standi to file this suit the reliefs sought by the plaintiff are respecting the administrative part of the trust in question. The facts of statements and reliefs claimed are substantiating the facts about the administration of the trust. The administation part of the public trust are mandatorily covered and supervised by the Hon'ble A.C.C. and Charity Commissioner under the B.P.T. Act. And without permission U/s. 51 of the B.P.T. Act Charity commissioner, the present suit is not maintainable in the present form and in this Court as per Sec 50 of B.P.T. Act suit of this nature required to be processed, scrutinized through the Charity Commissioner's judicial perview. Therefore the permission is necessary under this Act and same is condition precedent therefore the present suit is not maintainable therefore this being liable to be rejected the designated Court is District Court as defined in Sec 2(4) of the said Act therefore the present suit before this Court is without jurisdiction and hence this court has to reject the present suit as it has no jurisdiction. Sec 80 of B. P. T. Act 1950 bar the Civil Court's jurisdiction to decide or to deal with the question sought to be adjudicated in this suit and Sec 41 of the Act provides for reliefs and vest jurisdiction with the charity Commissioner. Therefore the present suit is not maintainable in the present form before this court.

3. One Shri. Subhash Vasudev Pendase had filed Misc. Petition No-2/98 before Charity Commissioner Belgaum and the same set of facts had pleaded in that, asking the same remedies and Hon'ble Charity Commissioner Belgaum dismissed the Misc. Petition No-2/98 as not maintainable, on 17-1-98. and further stated that under the said Act the trustees registered and got approved by the Asst. Charity Commissioner are having the absolute power to admistrate, manage, supervize their trust for fulfiling the registered Character of objectives. and the present defendants being the registered approved trustees and office bearers of the trust are running the same within the frame work of the approved registered bye laws and the Board of trustees are accountable to the Charity Commissioner and Asst. Charity Commissioner under the B. P. T. Act Therefore, the administrative, managerial and supervisory functions of the Board of trustees in consonance with the bye laws cannot be questioned in such suit before this Court without Prior permission of Charity Commissioner U/S 51 of the said Act, therefore in the absence of the permission of the Charity Commissioner U/S 51 of BPT Act and present Court being not the designated Court u/s 2(4) of BPT Act therefore this Court cannot entertain and try the present suit. Therefore they prayed to reject the plaint.

4. The plaintiff's have filed their objections to I. A. No-2 and stated that said application is misconceived and not tenable in the eye of law and the allegation that the trust in

question is neither temple nor math not meant for any Sampradyic activities as per the bye laws of trust and that it is built for academic educational trust meant for over all development of mankind and that it is functioning as per the registered bye Laws and character of objectives, since from 1952 etc. specifically denied. And the allegation that the Plaintiff has no locus standi to seek the relief before this court and relief sought are administrative part of the trust in question and therefore without permission u/s 51 of BPT Act by the Charity Commissioner and that the present suit in the present form is not maintainable etc are specifically denied in to to. And other allegations that the suit before this court is without jurisdiction and that the plaintiff No.-2 had filed Misc Petition No-2/98 before the Charity Commr. Belgaum and same set of facts pleaded in the petition asking the same remedies etc denied and the plaintiff specifically stated that the claim made by them before this court comes within the perview of Section 8 of CPC therefore this court has jurisdiction to try this suit and grant of relief as prayed for. The claim which has been made by these plaintiffs will not be granted by the Charity Commissioner Belgaum and that it will not come in the way of any of the provision of B. P. T. Act therefore the suit is maintainable. Further stated that B. P. T. Act is not applicable to this area and that the facts and circumstances of the case are all together differ and therefore the suit is maintainable and this application has been filed by the defendant only with the intention to delay the bearing on I. A. No-I and praying to read the plaint paras as part and parcel of application to this suit and accordingly the Plaintiff prayed to reject the I. A. No-2.

I have heard the arguments of Learned Counsel for the Plaintiff and defendants and perused I. A. No-II the contents of affidavit and objection thereto and records on hand with reference to pleadings and documents. Following are the points that arisen for my consideration.

1. Whether the suit is barred by B. P. T. Act of 1950 and hence liable to be rejected as prayed in I. A. No-II ?
2. What order ?

5. My findings on the above points is as under.

1. Affirmative
2. As per final order

-: REASONS :-

6. The plaintiffs have filed this suit against the defendants for mandatory injunction directing them to remove impediments, obstructions, or obstacles in the peaceful access to the property and in the peaceful use of the suit property for the purpose mentioned in paras 2, 3 and 4 of the plaint and also directing the defendents by a restraint from causing impediment, obstruction or obstacles in the peaceful use and enjoyment of the suit property for the purposes as mentioned in para 2, 3 and 4 of the plaint and also directing the defendant to repaint and continue the name "Gurudev Mandir" at conspicuous and appropriate place on and in the suit property. The suit property is "Gurudev Mandir" in R.S.No. 201/A/3 Hindwadi Belgaum, under the management and control of Academy of Comparative Philosophy and Religion, Belgaum a Public Trust registered as per B. P. T. Act in the year 1952 bearing No. E.233, Belgaum.

It is the case of the plaintiff that the Mandir consists of a "Garbhagudi" wherein "Padukas" of Shri. Gurudev Ranade reinstalled in a "Vrindavan". And a hall for using of spiritual symposiums religious discussion etc. and in the other portions of the building there are rooms for meditation and for residence of Sadhakas and this construction has been in furtherance of aims and objects of A.C.P.R. as laid down by Shri. Gurudev Ranade to trust consisting of 5 trustees in the year 1962 with objects of bringing spiritual unity among the members of the public and for bringing together intellectual and spiritual minded persons for the purpose of spiritual symposiums, lectures, meetings, conferences and religious and philosophical publication. And that the suit property i.e. "Gurudev Mandir" has been the abode of peace and tranquility for many devotees of Shri. Gurudev Ranade and others, residing in the District of Belgaum and other places for the last 33 years and that the said Mandir has been in the continuous use and enjoyment of the devotees for the purpose of meditation, worship, spiritual discourses, Arati, Bhajans etc. and the said Mandir was kept open for devotees from 5 a.m. to 8 p.m. every day, without any obstruction or restriction for the last 33 years for the spiritual activities and there were differences among the trustees, consequently resulted in completely closing down the eastern gate and partially closing down the western gate of the suit property and the devotees of disciples of Shri. Gurudev Ranade are not permitted and allowed to gather in the suit property in the same manner as they used to in the past, and the present board of trustees have been interferring and disturbing all the religious and philosophical activities and works, traditionally carried on in the suit property from 5 a.m. to 8 p.m. as stated above and they stopped completely by unwaranted hinderance of locking the Garbhagudi, meditation rooms etc. and by restricting the entry in the suit premises with the appointment of sentries and introducing restrictive timings. Thus, the disciples deprived from their right to offer worship to the "Padukas" of Shri. Gurudev Ranade and to do other incidental religious performances. Thus, by this high handed activities on the part of the board of trustees i.e. defendants frustrated the aims and purpose of establishing the sacred Mandir, and thus the office bearers of A.C.P.R. have usurped the legal and constitutional rights of individuals. Therefore the plaintiffs have constrained to filed this suit seeking mandatory injunction to remove the impediments and obstacles in the excess to the suit property and in the performing of religious and spiritual activities in the suit property by the devotees and further mandatory relief of directing the defendants to repaint the erased name "Gurudev Mandir" at appropriate places. Thus on going through the entire pleadings of the plaintiff one thing is clear that the plaintiffs are claiming the alleged right to offer worship to "Padukas" of Shri Gurudev Ranade and to do other incidental religious performances on behalf of the devotees. Admittedly the plaintiffs have not at all filed this suit for the representative capacity this is the specific point to be noted.

7. However the plaintiffs have claimed the existence of right to meditation, worship to conduct the spiritual discussion performance of Aarti, Bhajans and Pravachan and religious performance etc. in the suit property called Gurudev Mandir and that has been alleged to be used and enjoyed for the said performance continuously from 5 a.m. to 8 p.m. and this enjoyment was curtailed by the defendant trustees and office bearers of A.C.P.R. by introducing the sentries on the gate, maintaining enterance register and restrictive timings. No doubt the claim of the plaintiff as well as the redressel of the defendants infringed right is of civil nature and mode of infringment of said right alleged to be that it was curtailed by the defendants, not allowing the devotees and disciples to exercise their alleged right, by fixing the time appointing the sentries and maintaining the entrance registered. On the other hand the defendants through their counsel seriously challenged the maintainability of the suit at the first instance

by filing this application I.A. No.II under order 7 Rull. 11(d) of CPC for rejuction of the plaint as the suit is barred by B.P.T. of 1950, because the alleged suit property is not a Mandir, but property belongs to the registered public trust. And the present trust in question is neither a temple nor a Math for any Sampradayic activities as per the registered approved byelaws of the trust. As it is purely Academic Educational Trust meant for the overall development of humankind. They have charter of objectives and its beylaws and according to the said byelaws the trust has functions such as administration, management, supervision and same are in accordance with the byelaws. And the reliefs sought and statements made in the plaint are in respect of the administrative part of the Public Trust, are mandatorily covered and supervised by the Hon'ble A.C.C. and Charity Commissioner under the B.P.T. Act, and without permission U/s. 50 of B.P.T. Act the present suit in the present nature is not at all maintanable and U/s. 50 of the said Act the suit has to be processed, scrutinized, through the Charity Commissioner and same is condition precedent. Therefore suit is not maintainable so, also and under the B.P.T. Act this court has no jurisdiction and that U/s.80 of B.P.T. Act Civil Court's have no jurisdiction to decide or to deal with any question sought to be adjudicated and U/s.41 of B.P.T. Act the Charity Commissioner has the jurisdiction to decide the dispute, which was claimed by the plaintiff.

8. It is admitted fact that the suit property is trust property and it is admitted by the plaintiff themselves that the suit property is under the management and control of the A.C.P.R. Belgaum, a public trustee registered under the B.P.T. Act with the Assistant Charity Commissioner, Belgaum. Thus it is clear that the management of the suit property also Administered, Managed, Supervized inaccordance with the

provisions of registered byelaws and Charter of objectives and the trust in question has to function and implement the charter of objectives approved and registered of the trust and within the frame work of registered byelaws of trust to up keep the character of objectives.

9. Now coming to the specific case in respect of the suit property which has been stated by the unequivocal terms in para-1 of the plaint is 'Gurudev Mandir' situated in R.S. No-201/A/3 under the management and control of A.C.P.R., public trust Belgaum. As there is no dispute regarding its registration with Asst. Charity Commissioner in the year 1952 bearing E 233. Therefore governed by the Constitution "Charter" and "byelaws", of the trusts and there is no dispute that the said trust is purely Academic Educational Trust. On going through the constitution produced by the plaintiff which is old one specifically at para-3 under the head of "PROPERTY" which reads thus;

1. a) The property of the trust shall consist of R.S. No-201A/3 of Belgaum gifted by H.H. the Rajasaheb of Sangli to the founder in 1950 and subsequently ratified by a Registered deed dt : 7-3-52.

   b) The reversionary right in respect of 2 acres of land from the same S.No. leased out to the Law College Society, Belgaum by H.H. the Rajasaheb of Sangli, as mentioned in the registered deed of 7-3-1952.

Which also not at all been changed as per the amended constitution of the said trust produced by the defendants in the year 1988 wherein nowhere it has been stated specifically that there is the alleged Mandir and Garbhagudi, Vrundhavan etc. and same was kept in order to meditation worship perform Arathi, Pooja etc. As per the said constitution it is clear that the entire property is kept for Academic purpose as per objectives contemplated in the said constitutions and therefore it has been specifically made it clear to the public at large in the new constitution of the said Trust A.C.P.R. which is amended in the year 1998 and I would like to reproduce the Preamble, aims and objectives of the same which reads thus;

* Whereas, a Public Trust known as 'Academy of Comparative Philosophy & Religion' was registered by late Dr. R. D. Ranade in 1952 at Belgaum, as its Founder and the Sole Trustee and in the light of the Prospectus prepared by the Founder, a draft-constitution was revealed by him. After the Founder's passing away in 1957, the Board of Trustees appointed by the Ist Additional District Judge, Belgaum have drawn up this Constitution (i.e. Scheme Byelaws) as per the wishes and scheme of the Founder.

(Note : The Assistant Charity Commissioner Belgaum, sanctioned the constitution in 1963 now Revised and updated until 10th Nov. 1998 by incorporating the amendments as per the resolutions of the amendments as per the resolutions of the Board of Trustees)

(A) To work for the spiritual unity of mankind and consequent peace and goodwill upon earth, bringing together intellectual and spiritually minded persons through.

(1) Spiritual Symposiums, (2) Study and Research, (3) Lectures, (4) Meetings and Conferences and (5) Religious and Philosophical publications.

(B) To start, sponsor, or co-operate with institutions in different centers for the advancement of the above aims and objects.

(Note :- Resolution No-5 dt : 30-5-1998 provides confirmation by declaration of the aims and objects. Operative part is 'Hence it is resolved to redeclare that the ACPR is and will continue to be an educational and research centre of the international context in the comparative study and research in the Philosophies and Religions of the World.

All the trustees are present and they unanimously resolve that the *A.C.P.R. is not any sort of Mandir or Temple.... Rituals, Sampradyik activities, loud chantings or worship in any form shall be strictly prohibited...* The Public at large shall be the beneficiary... The Board shall strive for betterment of the activities of the ACPR strictly on the academic lines of aims and objects of the ACPR without bias of any kind for any Religion, Faith or Sampradaya.)

Thus it is clear that the entire trust property or any part of it much loss the suit property is not mandir as in the view of allegation made by the plaintiff who are claiming not on their behalf but on behalf of the devotees and disciple. But all the referred properties in the said constitution is subjected to the management governs and administration of the said trust.

10. The Dictionary meaning of "ACADEMY" as per P. Ramanath Iyar's, The law Lexicon 1997 Edition "Throughly Revised and Enlarged Edition" - Institution for Learning. The association of experts in some particular branch on Art, Literature or Science.

Society of Listed individuals united for advancement of Art Science or literature; a school above the elementary level.

11. Therefore the title of the trust and objectives of the constitution of said trust itself is for purely Academic Educational Trust. Therefore the suit trust property is kept for ACPR having the objectives as contemplated in the constitution and any act of the trust forms the function of administration, management, supervision inpersuance approved registered by law and charter of objectives as contemplated in the above refered constitution and it is subjected to the provision of Asst., Charity Commissioner, Belgaum through the Statue of B.P.T. Act thus the claim of the plaintiff in the suit seeking directions to remove impediments obstacles and obstructions created by way of appointing sentries at the gate, maintaining the entrance register and introducing restrictive timings and restraining them from causing such impediments, obstructions etc. And directing the defendant to repaint, and continue the name "Gurudev Mandir at Conspicuous and appropriate place etc., nothing but seeking relief of mandatory injunction against the functioning of administrative management and supervision of trustee and subject to the constitution of the trust and Asst. Charity Commr., Thus it affects the internal management of the trust.

12. Now coming to the provisions of law under B.P.T. Act. In this regard it is necessary to consider the relevant section touching to the very root of the case as refered by Learned Counsel for the plaintiffs and defendants. Learned Counsel for the plaintiff argued that the claim of the plaintiff will not fall within the ambit of any of the relied provisions by the Counsel of defendants under B.P.T. Act and the plaintiffs alleged civil right can be protected and this court has jurisdiction and this point cannot be considered at the stage.

13. As per Sec. 50 of B.P.T. Act any suit falling within this provisions it requires mandatorily subjected to be processed scrutinized, through the Charity Commissioner Judicial perview. Such suit requires, the permission of the Charity Commissioner U/s.51 of B.P.T. Act, to be filed in the appropriate Court provided under the said Act. As per Sec. 2(4) "Definition Clause" it provides for institution of the suit before the appropriate Court i.e. the City Civil Courts or the District Courts in other places. Under such circumstances in this particular case the Hon'ble District Judge, Belgaum has jurisdiction.

14. On the above observation it is clear that the plaintiff on behalf of devotees, by way of mandatory injuction are seeking relief against defendant, not to do settlement of scheme and not to make variation in the scheme i.e. alleged impediment i.e. appointment of sentries, keeping the register of entrance and fixing of timings, are in the form of introducing the scheme and the plaintiff alleged that these alleged impediments have caused the devotees' & disciples' alleged rights. These alleged impediments certainly fall within the perview of Sec. 50(4) (j) because the plaintiffs have unequivocally admitted in the plaint that the defendants are the representatives & office bearers and trustees of the A.C.P.R. and suit property is under the management and control of the A.C.P.R. registered public trust, therefore the suit seeking mandatory injunction shall be scrutinised prior to its institution, by the Charity Commissioner or Asst. Commissioner and also requires the permission from the Charity Commissioner, Belgaum U/s. 50 and 51 of B.P.T. Act. Under such circumstances the appropriate Court shall be as per Sec. 2(4) of the Act i.e. the Hon'ble District Judge, Belgaum. But this present Court is not the proper Court as Contemplated U/s. 2(4) of the Act. However the suit of the plaintiff is of Civil nature but in view

of the above discussion the consideration of Sec. 80 of the said Act does not survive.

15. This is evident from the record i.e. objection to I.A. No-II itself reveals that the plaintiffs have not complied as provided U/s. 50 and 51 of the said Act, therefore the suit in the present form and before this Court is not maintainable as the jurisdiction of the Court is barred by B.P.T. Act.

16. The learned Counsel arguing with respect to the alleged right in this particular case and its protection against the alleged infringement of the rights of Desciples and devotees. He relied upon the ruling reported in AIR 1993 Madras which reads thus;

> "Muslim law - Religious rights of way of Jumma prayers - Cannot be restricted by Civil Court by granting injunction effecting performance at particular place."

With due respect there is no dispute regarding the principle laid down in the said ruling but the facts and circumstances involved in the said ruling are not made applicable to the present facts of the case.

Another ruling reported in AIR 1995 S.C. 2001; roads thus;

(C) C.P.C. (5 of 1908) S.9. Expln. 1- Civil Court-Jurisdiction-Extends to such religious matters which have civil consequences - In absence of any ecclesiastical Courts any religious dispute is cognizable, except in very rare cases where the declaration sought may be what constitutes religious rite. (Per. R. M. Sahai, J.)

(D) Constitution of India, Art 25-Civil P.C. (5 of 1908), S.9 Expln. 1-Right to religion-Includes right to seek declaration that Church was episcopal-Civil Suit for

> such declaration is maintainable under S.9-Scope and ambit of Expln. 1 to Sec.9-Not restrictive."

With due respect there is no dispute regarding the principle laid down in the said ruling but the facts and circumstances involved in the said ruling are not made applicable to the present facts of the case.

And ILR 1995 KAR 3420 wherein it is held that ;

> "ORDER 14 RULE 2 : Scope & Purport - Issues involving mixed questions of law & fact cannot be tried as preliminary issue : only those relating to question of jurisdiction or bar to entertain suit if suit or part there of can be disposed of on basis thereof - Question as to valuation : Involves mixed question of fact & law not pure issue of law.

In this present case it is not the stage of hearing of the preliminary issue but the consideration of application at the first instance filed by the defendent seeking rejection of plaint as jurisdiction of court ousted & which is nothing but suit to barred by the statute i.e. B.P.T. Act. Therefore the said decision relied by Learned Counsel for the plaintiff will not come to the aid of the plaintiff.

17. It is also pertinent to note in this peculier case that on going through entire case of the plaintiff, they all the while claiming that the existance of alleged right on behalf of disciples and devotes whereas they have not all come with specific case that right they have held as against the defendant trustees and in the suit property and what mode they have acquired the same and that they have not at all madeout that under what capacity they are claiming that without either as individual capacity or on behalf of devotees and deciples only. But on going through the entire case, they are not claimed any right under individual capacity and their individual right

and that such individual right has been violated by the alleged managerial & administrative act of the trustees/defendants. Even the alleged infringement caused injury is to the devotees and deciples, whereas there is no specific claim whether the plaintiffs, in particular, have sustained any injury or hardship. I would like to reproduce the important and peculiar type of the pleading in the relevant para, in this regard, which reads thus;

> "Under these circumstances a great deal of dissatisfaction has obscessed the minds of the *devotees and disciples* of Shri. Gurudev Ranade and *if reasonable* and *proper intervention is not made* by this *Hon'ble court in protecting, preserving and keeping the sanctity and sacredness in the suit* property and safeguarding the fundamental right to worship, which has been used by all the devotees since 1965, an irreparable loss and injury would be caused to the *interest of not only the devotees and disciples* of Shri. Gurudev Ranade *but also it will spoil the harmony in society.*

Thus the grievance, without the individual capacity, but it is in the public nature and it is nothing but the public interest litigation seeking constitutional remedy and therefore this court ceased to entertain such suit of public nature, who are claimed not for themselves but for the disciples and devotees seeking interference of this Court jurisdiction, which barred by law.

18. On the other hand it is nothing but in the form of representative capacity without other specific claim this suit at the outset not at all tenable in law. As the plaintiffs have without claiming particular nature of right and its infringement under their individual capacity and therefore the plaintiffs filing the suit of the present form have no locus-standi to file

such suit, in this court. Under such circumstances the object of the B. P. T. Act is to protect from such litigations and making it pre condition to file suit before appropriate Court of law, with permission of Hon'ble Charity Commor., and same be prevail against such litigations. Therefore the object of the B. P. T. Act in this regard under section 50 and 51 is that to see that frivolous litigation has not at all been launched which fritter away the trust fund and hamper the administration of the trust.

19. It is settled principle that this said condition imposed U/S 50 and 51, to prevent an indefinite number of reckless and harassing suits, being brought against trustees by different persons interest in the trust. The object of this Section is to protect not only public rights but also right of trustees and institution. The underlying object of this section 50 of the Act is to put an embargo on frivolous litigation and consent of the charity Commssioner is regarded as a safety valve for avoiding acrimonious and frivolous litigations. As it is held by me that suit of the plaintiff in the present nature is hit by sec 50 and 51 of the Act.

20. . Therefore in view of their observations regarding maintainability of the suit at the first instance on the ground that the suit is directly hit by B.P.T. Act and the plaintiffs have no locus-standi to file this in the present form in this court and this court cannot entertain such suits and therefore the jurisdiction of this Court is barred by the spcific statute B. P. T. Act. Hence the plaint is liable to be rejected. Because the defendants have rightly filed this application I. A. No-II before filing their W.S. raised the point for rejection of plaint and successfully satisfied this court that suit of the plaintiffs appears from the statement in the plaint to be barred by the law. i. e. B. P. T. Act and therefore it is liable for rejection U/o 7 R 11(d) of CPC. Therefore answering this point in

affirmative, I have proceeded to pass the following.

-: ORDER :-

I. A. No-II is filed by the defendant is hereby allowed with costs.

Consequently this suit of the plaintiff is hereby rejected u/o 7 rule 11(d) of CPC, as the suit is barred by Bombay Public Trust Act of 1950.

(Dictated to the stenographer, typed by her, corrected by me and then pronounced in the open court on 27-02-1999)

27-2-99

BELGAUM.
DATE : 27-02-1999.

(Smt. V. A. YADAV, B.Com. LL.B. (Spl.))
II ADDL. CIVIL JUDGE JR. DN.
BELGAUM.

□□

The Gita answers all my difficulties and has been my Kamadhenu, my guide, my open sesame, in hundreds of moments of doubt and difficulty. I can not recall a single instance when it has failed. It has become my dictionary of daily reference... I turn to this dictionary of conduct for a ready solution of all my troubles and trials. To-day the Gita is not only my Bible or my Kuran. It is more than that, it is my Mother.

- Mahatma Gandhi
on Bhagwatgeeta

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" Pathway to God " is Published by Academy of Comparative Philosophy and Religion, Hindwadi, Belgaum-590011
Printed at Swastik P. Press Huns Talkies Road, Belgaum-590002.